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CENTURY READINGS IN THE BIBLE

EDITED WITH
INTRODUCTIONS AND NOTES

BY

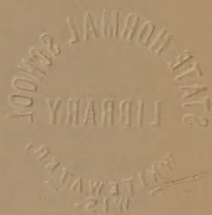
JOHN W. CUNLIFFE, D.LIT.

PROFESSOR OF ENGLISH AND DIRECTOR OF THE SCHOOL OF JOURNALISM,
COLUMBIA UNIVERSITY

AND

HENRY M. BATTENHOUSE, PH.D.

ASSOCIATE PROFESSOR OF ENGLISH LITERATURE, PENNSYLVANIA STATE
COLLEGE



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IN THE BIBLE

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PREFACE

THE aim of this volume is to present such selections from the Bible as are deemed of outstanding literary excellence and importance in a form suitable for use in class or for purposes of private study. The regular reading of the Bible which was one of the most laudable customs of our ancestors has too frequently been neglected in the hurry and competition of modern life, which affords so many distractions to a youthful mind naturally eager for the latest excitement. Some of the Bible has ceased to appeal to the younger generation because ancient codes of legislation and genealogies seem out of touch with the immediate interests of the present day. Yet an acquaintance with the living portions of the Bible is among the most precious of personal possessions, either for literary enjoyment and understanding or for its religious value in questions bearing upon the conduct of life. Our object in editing this volume has been to offer significant and useful selections in an accessible form and to give such help by way of introductions and notes as will put the reader in a position to understand and appreciate what he might otherwise find beyond his grasp.

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IN THE
OLD TESTAMENT

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SUGGESTIONS FOR INSTRUCTORS

The course outlined on the preceding page may open with an introductory lecture or recitation on Old Testament History and Literature (General Introduction, pp. 1-12) and may then follow the order as given. The numbers used for Introductions and Readings are those prefixed in the Table of Contents above. If the course is given in the First Semester, the class should get through Part I (Narrative) before Thanksgiving and Parts II (Prophetic Literature) and III (Psalms and Lyrics) before Christmas. The two selections from the Apocrypha may be omitted, if necessary.

If the material is found too abundant for a one-semester course, it is suggested that omissions should be made from Parts II, III and IV at the instructor's discretion. The course may be spread over the whole year if there is room for it in the curriculum, but these selections from the Old Testament are planned for a first semester course, to be followed by a course in New Testament literature in the second semester, founded upon "Century Readings in the New Testament" by the same editors and publishers.

GENERAL INTRODUCTION

I. THE BIBLE AS LITERATURE

IN the life and thought of the English-speaking nations, the Bible has counted for more than any other book. It would be easy to prove this by going back to the beginnings of English poetry in Cædmon and Cynewulf, of English prose in Alfred and Wulfstan; it is no less true of Middle English Literature; and, from the times of Shakespeare and Milton to those of Carlyle and Kipling, the Bible has never ceased to exert a dominant influence upon the matter and the manner of English writing. Dr. E. W. Work in his book "The Bible in English Literature" has gathered evidence of this in detail, but it is enough in this place to repeat the words he quotes from Dr. Nicholas Murray Butler, President of Columbia University: "Without the Bible it is impossible to understand the literature of the English language from Chaucer to Browning."

The influence of the Bible, which had so large a part in the beginnings of our literature, was enormously increased by the invention of printing, the spread of popular education, and the bringing of the Bible to the people through the series of English translations beginning with Tyndale's New Testament in 1525. The Authorized Version of 1611 combined the felicities of previous renderings in a classic of majestic beauty, which has entered profoundly into the spirit and phraseology of the English-speaking folk. What Hazlitt said of the

effect of the English Bible upon the literature of the Age of Elizabeth is no less true of later periods:

"It threw open, by a secret spring, the rich treasures of religion and morality, which had been there locked up as in a shrine. It revealed the visions of the prophets, and conveyed the lessons of inspired teachers (such they were thought) to the meanest of the people. It gave them a common interest in the common cause. Their hearts burnt within them as they read. It gave a *mind* to the people, by giving them common subjects of thought and feeling. It cemented their union of character and sentiment; it created endless diversity and collision of opinion. They found objects to employ their faculties, and a motive in the magnitude of the consequences attached to them, to exert the utmost eagerness in the pursuit of truth, and the most daring intrepidity in maintaining it."

The Authorized Version of 1611 was not merely "appointed to be read in churches": it was taken into the homes of the people and made the companion of their daily lives. It was brought by Puritan and Virginian alike to the American colonies, and to this day when the native American mother packs her boy's trunk to send him away from home, it is the one book that she considers an essential part of the equipment with which he is to face the world. Mrs. Harriet Beecher Stowe, speaking from her own experience, bears eloquent testimony to the predominant influence of the Bible in the life and thought of New England:

"I am certain that the constant contact of the Bible with my childish mind was a great mental stimulant as it certainly was the cause of a singular and vague pleasure. The wild poetic parts of the prophecies, with their bold figures, vivid exclamations, and strange Oriental names and images, filled me with a quaint and solemn delight. Just as a child, brought up under the shadow of the great cathedrals of the Old World, wandering into them daily, at morning or eventide, beholding

the many colored windows flamboyant with strange legends of saints and angels, and neither understanding the legends nor comprehending the architecture, is yet stilled and impressed, till the old minster grows into his growth and fashions his nature, so this wonderful old cathedral book insensibly wrought a sort of mystical poetry into the otherwise hard and sterile life of New England. Its passionate Oriental phrases, its quaint pathetic stories, its wild, transcendent bursts of imagery, fixed an indelible mark in my imagination. . . . I think no New Englander brought up under the régime established by the Puritans could really estimate how much of himself had actually been formed by this constant face-to-face intimacy with Hebrew literature."

Mrs. Stowe was no doubt speaking of conditions which have almost disappeared, but it is still true that the young American who does not include a knowledge of the Bible in his mental equipment is sacrificing a most valuable part of his literary and spiritual heritage.

Modern criticism has added enormously to the interest and significance of the Bible, whether it is regarded from the spiritual, the literary, or the historical point of view; but it has undoubtedly contributed to the undermining of the respect paid to the Book as an authoritative and inspired record. The unthinking, finding that Biblical scholars commonly apply the words "myth" and "legend" to the earlier stories in the Old Testament, are too apt to rush to the hasty conclusion that they have no value and may be disregarded. The scholars themselves are, of course, under no such misapprehension. Professor A. R. Gordon writes in the *Hibbert Journal* (IV. 175), "It is an accepted datum of scientific historians that legend, as distinguished from myth, always contains a nucleus of historical fact." He says further: "As to the real character of the legend, it is not history in the strict sense, for it cannot claim contemporary witness for its

narratives. On the other hand, it is not myth. It is no pure creation of the nation's consciousness, made to explain the universe. It is rather history surrounded with a halo of natural poetry—the traditional history of the nation in the poetic form it has assumed after passing for centuries through the fresh, creative national spirit. And this is really the reason why the stories of Genesis are so lifelike. For legendary figures always appear strikingly lifelike, often more so than strictly historical figures.”

However skeptical one may be as to the authority or historical accuracy of the Scriptures, this is no reason to depreciate their literary and spiritual significance. Whatever inspiration produced them, there is no doubt that inspiration is to be found in them; and their intrinsic beauty has been universally recognized by students of world literature. We have already cited Hazlitt, who was certainly not biased by any superstitious reverence for the sacred text; and a tribute no less convincing may be quoted from that arch-heretic, Thomas Huxley:

“Consider this great historical fact, that, for three centuries, this book has been woven into all that is noblest and best in English history; consider that it has become the national epic of Great Britain, and that it is as familiar to noble and simple, from John O’Groat’s to Land’s End, as Tasso and Dante once were to the Italians; consider that it is written in the noblest and purest English, and that it abounds in exquisite beauties of literary form; and, finally, consider that it forbids the veriest hind, who never left his native village, to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations in the world.”

Another of the great Victorians, James Anthony Froude, said, “The Bible is in and of itself a liberal edu-

cation." Professors Thomas R. Lounsbury and Albert S. Cook, both of Yale University, gave independent testimony as to its profound effect upon English and American speech. "No other book," wrote Professor Cook, "has so penetrated and permeated the hearts and speech of the English race." Professor Saintsbury says of the Authorized Version that it is "the school and training ground of every man or woman of English speech in the noblest uses of the English tongue."

Inseparably combined with this linguistic and literary influence, the spiritual power of the Bible has operated in one rich and steady stream. Even Matthew Arnold, who thought the devotion of English Puritanism to the Bible excessive and advocated its moderation by the study of Greek literature and thought, admitted the supremacy of the Hebrew Scriptures for ethical inspiration. He says in "Literature and Dogma":

"As long as the world lasts, all who want to make progress in righteousness will come to Israel for inspiration, as to the people who have had the sense for righteousness most glowing and strongest; and in hearing and reading the words Israel has uttered for us, carers for conduct will find a glow and a force they could find nowhere else."

Dr. John A. Hutton, taking a somewhat broader view, speaks to the same effect:

"People who know the Bible, and have been moved by its great ideas of God, and of man, and of what God wants to make of man, will not consent for more than a time to conditions which depress and annul the surging response of their spirits to the invitation of life and faith."

II. THE OLD TESTAMENT AS HISTORY

While modern research has profoundly changed the conception of scholars as to the origins of the sacred

books and their mode of composition, it has thrown immense light upon the facts recorded and their historical environment. The Promised Land, of which the Israelites gained possession by a very gradual process of conquest and colonization, as appears from their own Scriptures, was a small country, but it was the highway of communication, and sometimes the field of battle, for the great nations of antiquity, who have left their records in inscriptions, clay tablets, papyri, and buried buildings. The excavations of Egyptian, Sumerian, Assyrian, Babylonian, Persian and Greek cities have unearthed a vast wealth of information as to the nations by which Israel was surrounded and in whose fortunes or misfortunes its fate was often involved. These discoveries supplement or bear out the Hebrew records, and enable the modern historian to connect many incidents in the life of Israel with events in world history of which the dates are fully established. The reader unfamiliar with this historical background will find help in the following chronological outline of Old Testament history:

I. PERIOD OF NATIONAL DEVELOPMENT (THE NATION)

1. The Patriarchs.
2. The Awakening of the National Consciousness (Moses).
3. The Conquest and Settlement of Palestine (Joshua and Judges).
4. The Establishment of the Monarchy (Samuel and Saul).
5. The Development of the Monarchy (David and Solomon).

II. PERIOD OF NATIONAL DISINTEGRATION (THE PROPHETS)

1. The Kingdom of Israel (From the Division of the Kingdom in 937 B.C. to the Fall of Samaria in 722 B.C.).
2. The Kingdom of Judah (From the Division of the Kingdom to the Fall of Jerusalem in 586 B.C.).
3. The Exile (586-538 B.C.).

III. POST-EXILIC PERIOD OF THE JEWISH COMMUNITY
(THE LAW)

1. The Restoration of the Jewish Community (The Persian Period 538-333 B.C.).
2. The Jewish Community and Greek Culture (The Greek Period 333-175 B.C.).
3. The Jewish Community at War against Hellenism (The Maccabean Period 175-63 B.C.).
4. The Jewish Community in the Roman World (The Roman Period 63 B.C.—70 A.D.).

The main events to be noted are the establishment of the Northern Kingdom about 937 B.C. and its disappearance under Assyrian aggression in 722. The Southern Kingdom of Judah, with its capital at Jerusalem, suffered also under the Assyrians, but was not entirely wiped out. Its complete extinction was delayed until after the Assyrians had been defeated by the Chaldeans. Nebuchadnezzar in 597 carried off King Jehoiachin and his court to Babylon, and in 586 destroyed the Temple, scattering the remnant of the people into different parts of the Babylonian empire and Egypt. In 538 Babylon itself fell before the Medes and Persians, and the Jewish exiles were allowed to return to Jerusalem. The Second Temple was dedicated in 516 and its worship reorganized under Ezra and Nehemiah (458-444).

For purposes of reference, fuller details are given in the tables on the two pages following. These should be used by the student in connection with the separate introductions to the various Books of the Bible, especially the Prophetic Books. He will find his reading of much greater interest if, for example, he realizes that Isaiah and Micah belong to the eighth century, Jeremiah to the reign of Josiah and his successors on the throne of Judah, and Ezekiel to the period of the destruction of Jerusalem and the Jewish exile.

CHRONOLOGY OF KINGS AND PROPHETS

(Based mainly upon verifications from the Assyrian inscriptions)

I. THE UNITED KINGDOM. 1050-937 B.C.

<i>Periods</i>	<i>Kings</i>	<i>Prophets</i>	<i>Foreign History</i>
1050-950 B.C.	Saul 1050-1010 David 1010-970 Solomon 970-937	Samuel Nathan Zadok	Waning strength of the Old Babylonian empire

II. THE DIVIDED KINGDOM
ISRAEL 937-722 B.C. JUDAH 937-586 B.C.

<i>Periods</i>	<i>Kings</i>	<i>Prophets</i>	<i>Kings</i>	<i>Prophets</i>	<i>Foreign History</i>
950-850	Jeroboam I 937-915 Nadab 915-913 Baasha 913-889 Elah 889-887 Zimri (one week) Omri 887-875 Ahab 875-853 Ahaziah 853-851 Jehoram 851-842		Rehoboam 937-920 Abijam 920-917 Asa 917-876		Gradual rise of the Assyrian empire
		Elijah	Jehoshaphat 876-851 Jehoram 851-843 Ahaziah 843-842		
850-750	Jehu 842-814 Jehoahaz 814-797 Jehoash 797-781 Jeroboam II 781-740	Elisha	Athalia 842-836 Joash 836-796 Amaziah 796-789 Uzziah (Azariah) 789-740	Isaiah's call 740	Tiglath-Pileser III 745

<i>Periods</i>	<i>Kings of Israel</i>	<i>Prophets</i>	<i>Kings of Judah</i>	<i>Prophets</i>	<i>Foreign History</i>
750-650	Zechariah 6 months Shallum 1 month 740 B.C. Menahem 740-737 Pekahiah 737-736 Pekah 736-734 Hoshea 734-722 Fall of Samaria 722 B.C.		Jotham 740-735 Ahaz 735-715 Hezekiah 715-686 Manasseh 686-641 Amon 641-639 Josiah 639-608 Jehoahaz 3 months Jehoiakim 608 Jehoiachin 3 months Zedekiah 597-586 Destruction of Jerusalem 586 B.C.	Isaiah 740-701 Micah 722 Jeremiah 626-586 Zephaniah 626 Nahum 608 Habakkuk 600 Ezekiel 592-570 Obadiah, after 586 Deutero-Isaiah c. 550 (Is. 40-66)	Fall of Damascus 732 Shalmaneser IV 727 Sargon 722 Sennacherib 705 Esarhaddon 681 Fall of Nineveh 606 Battle of Carchemish 605 Persian successes in Central and Western Asia 549-538
650-550					
III. AFTER THE EXILE					
	<i>Events in Jewish History</i>	<i>Prophets</i>	<i>Foreign History</i>		
550-350	Return from the Exile at the Edict of Cyrus 538 Building of the Second Temple in Jerusalem 520-516 (Zerubbabel) The Priestly ministry of Ezra c. 458 B.C. The Reformation of Nehemiah 444 B.C.	Haggai 520 Zechariah 520-518 Malachi c. 450 Joel c. 400 (Book of Jonah written c. 400) (Book of Daniel written c. 168)	Fall of Babylon 538 Alexander the Great 333-323		

III. HOW THE BIBLE WAS COLLECTED AND ARRANGED

Some parts of the Old Testament, especially the lyrics, such as the Song of Miriam, the Song of Deborah and Barak, and the Lament of David over Saul and Jonathan undoubtedly go back to a period of remote antiquity, and are probably contemporary with the events they commemorate. The prose setting in which they are now found is probably of later date. The accepted theory of modern criticism is that the collection of older folk stories and traditions began in the period of the Kings, and was continued in the time of the Prophets; the first five books of the Old Testament, according to this view, did not attain the form in which we now have them until the Persian period, to which the literary composition of Job and Ruth also belongs. Chronicles, Jonah, Proverbs, Ecclesiastes, Psalms and Esther were probably written or edited in the Greek period, though many of these books undoubtedly contain material of a much older date.

With the reduction of the oral traditions, songs and stories to writing, came naturally in course of time their organization into a consecutive body of sacred literature. The first step was the recognition of the first five books of our present Bible as the "Torah"—a Hebrew word which may be translated "Law," but conveys the idea of a body of teaching, moral and spiritual, rather than that of a code of legislation. Following these were placed, apparently about 300 B.C., "The Prophets"—a word which again has the meaning of a preacher of righteousness rather than that of a foreteller of future events. "Rightly regarded," says Theodore H. Robinson in *The Interpreter* (July, 1917), "prophecy is the statement of eternal truth in a form suited to an immediate occasion." The Hebrew Scribes divided these into "the Earlier

Prophets" (Joshua to II Kings) and "the Later Prophets" (Isaiah to Malachi). The remaining books of our Old Testament were called merely "The Writings," including (1) Psalms, Proverbs, Job; (2) Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther; (3) Chronicles, Ezra, Nehemiah, Daniel. When the translation of the Old Testament into Greek, known as the Septuagint, was undertaken in B.C. 264, a more orderly arrangement was secured by putting Ruth after Judges, Chronicles, Ezra, Nehemiah and Esther after II Kings, Job before Psalms, Lamentations after Jeremiah, and Daniel after Ezekiel. The Latin version known as the Vulgate, made about 400 A.D., followed the same order, and passed it on to the English translations of which a list is given below, taken mainly from A. W. Pollard's "Records of the English Bible":

Wycliffite Bible (from Vulgate) 1380-83; Nicholas of Hereford and others.

Tyndale's Pentateuch, 1530.

Coverdale's Bible, 1535.

Matthew's Bible, authorized by Cranmer, 1537.

The Great Bible, "to be used in every church," 1539.

Geneva Bible, 1560.

Bishops' Bible (revision of Great Bible), 1568.

Douay Old Testament, 1609-10.

Authorized Version, 1611.

Revised Version (Old Testament), 1884.

American Revised Version, 1901.

Jewish Translation of "The Holy Scriptures," 1917.

In the present text the Authorized Version is used, in the first place on account of the beauty of its literary form, and secondarily because its long usage by English

writers has made its phraseology familiar. In connection with some passages in which later textual criticism has shown the translation of 1611 to be faulty, a correction is inserted in the Notes, and in a few cases where the Authorized Version does not sufficiently indicate the lyrical character of what is really a poem, a more significant arrangement has been adopted, with due acknowledgment of its source. An effort has been made to choose passages complete in themselves, as far as possible, and where omissions are not indicated by the chapter headings, they are marked by asterisks.

The general order of our text, as is indicated by the Table of Contents, follows this arrangement: I. Narrative Literature; II. Prophetic Literature; III. Psalms and Lyrics; IV. Didactic or Wisdom Literature. Under the first heading are classed the first seventeen books of the Bible in their usual order. In the second section are the Prophets, not in the usual order, but arranged in chronological sequence according to the period of their actual or assumed activity so that their historical setting and significance may be more readily understood. The third section includes selections from the Song of Solomon and the Apocrypha as well as the Psalms. Books of Wisdom will be found under IV. Didactic Literature, and include beside Proverbs, Job, and Ecclesiastes, a short extract from the First Book of Esdras in the Apocrypha.

THE FIRST FIVE BOOKS

As already pointed out in the General Introduction, the first five books of the Old Testament were at an early date regarded as a unit, called in the Hebrew "Torah"—the Law—and in the Greek, Pentateuch,—the Five Books. By some modern scholars the final transcript of these books has been associated with the name of Ezra the Scribe, who in 458 B.C. returned to Jerusalem from Babylon, bringing with him "the book of the law of Moses, which the Lord had commanded to Israel." Ezra read "the book of the law" to the people in the street before the watergate, standing upon a pulpit of wood which they had made for the purpose. Whoever may have put the Pentateuch into its present shape, scholars are in general agreement that it could not have been written as it now stands during the time of Moses. It is now quite generally regarded as the product of composite authorship, going back in its origins to different periods of Hebrew history, and reflecting in its present form both the prophetic point of view of the eighth and seventh centuries, and the later, post-exilic view. (See General Introduction.) The earlier or prophetic narratives lay chief stress upon the principle of moral order and the fact of divine providence in the history of the Hebrew people, while the later, the priestly account, deals more particularly with the origin and divinely authenticated administration of the sacred law. Thus through solemn precept interwoven with story Israel was taught, and led into an increasing experience of the great truth of the ever-present God, who is the creator of all life, the arbiter of social justice, the light of human history, and the constant companion of His people—which is the central truth of all of these early books of the Old Testament.

One theory of the composition of the Pentateuch, which has found general acceptance among modern scholars and lends additional interest to the study of the sacred text, may be summarized as follows:—The oldest and most primitive document

is the Jehovistic account or history, which is prophetic in its general emphasis upon moral values; its next most outstanding characteristic is its anthropomorphic conception of God. Because of its consistent use of the term "Jehovah" or "Yaweh" for God it is known by the symbolical letter "J"; the usually designated date for it is 850 B.C. The next in chronological order is the Elohist (E) document or history. Very similar to J in its prophetic outlook, it differs in its comparatively greater freedom from anthropomorphic conceptions and in its use of the term "Elohim" for God. It is believed to belong to the period of the great eighth century prophets, about 750 B.C. The third of the documentary sources is the Deuteronomistic (D), which comprises in the main the present book of Deuteronomy. It apparently belongs to the early seventh century, and formed the basis for the great religious reformation of King Josiah (in 621) in the opening years of Jeremiah's ministry. If so, it was itself the "book of the law" reported in II Kings XXII to have been found by Hilkiyah the priest and approved by Huldah the prophetess. It reflects the high moral and spiritual level of the Old Testament almost at its best. The fourth and last is the priestly document or history (P). This reflects the community and religious outlook of the period following the return from the Exile; its most appropriate date appears to be about 450 B.C. This priestly document or law served as the basis for the social and religious reforms of Ezra and Nehemiah, although it is altogether probable that by this late date the three earlier documents J, E and D had already been united with the priestly document to form the present body of the Pentateuch.

Genesis, as the name indicates, is, in a very significant sense, a book of origins. An analysis reveals that its general aim is twofold: (1) to trace the ancestry of the Hebrew race, and to give it a providential and worthy place among the peoples of the world; (2) to present a theistic interpretation of the origin of the world and of human life, based upon ethical and religious conceptions which have grown out of individual historical experience. The point of view of the whole book is characteristically and nobly expressed in the opening words: "In the beginning God."

In literary structure Genesis is narrative throughout, with the exception of the prophetic benedictions of Jacob upon his

sons at the end of the book, which are lyrical in form. In a more typical sense than the remainder of the Pentateuch, Genesis gives evidence of a long literary history. Its major divisions are two, the first, up to the end of Chapter XI, dealing with the origin of the world and mankind, and the remainder of the book with the origin and patriarchal development of the Hebrew people. The whole forms a series of stories, suggestive, in their charming simplicity, of repeated oral transmission, and of having later been fitted, by the author or authors, into a historical framework, thus creating a work as marked for its unity of purpose as it is for its inherent poetic beauty.

Exodus, Leviticus, and Numbers are of the same general literary structure as Genesis. The historical sources are likewise the same, only with larger portions belonging to the later, the priestly period. Exodus opens with narrative, and represents the actual beginning of the history of the Hebrew nation. It embodies a code of laws quite commonly known as the "Book of the Covenant," and familiar to us as containing the Decalogue or Ten Commandments.

Leviticus is legislative throughout. It traces the origin of sacrifices as a form of religious worship, and lays peculiar stress upon the solemn office of the priesthood. Its significance lies in its strong emphasis upon advanced ideals of social and moral purity.

Numbers, like Exodus, combines story with law. It dwells upon the years of severe moral and religious discipline through which the people of Israel passed during their sojourn in the Arabian desert.

Deuteronomy differs considerably from the earlier books of the Pentateuch. It is distinctly prophetic in spirit and content. Its author combines the method and the viewpoint of a great religious teacher. The book is cast into the form of a series of sermons or orations put into the mouth of Moses, the founder of the Hebrew nation. Its theme is loyalty to the law of Jehovah who is Israel's God, and is aptly summed up in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (Deuteronomy VI. 5).

“IN THE BEGINNING”

(*Genesis* I-II.3)

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in

itself, after his kind; and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day, and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that

creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so. And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.

ADAM AND EVE

(Genesis II.4-8; II.18-III.24)

THESE are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb

of the field before it grew; for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

* * *

And the LORD God said, It is not good that the man should be alone; I will make him a help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of

every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the LORD God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

And the LORD God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CAIN AND ABEL

(*Genesis* IV.1-16)

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this

day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

THE FLOOD

(*Genesis VI-VIII*)

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both

man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

But Noah found grace in the eyes of the LORD. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is

eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female, to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the LORD commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of

his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually; and after the end of the hundred and fifty

days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth. And Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle,

and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savor; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

ABRAHAM AND ISAAC

(*Genesis* XXII.1-18)

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God

had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of the LORD it shall be seen.

And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing

I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

ISAAC AND REBEKAH

(*Genesis XXIV*)

AND Abraham was old, and well stricken in age; and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh; and I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath; only bring not my son thither again.

And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand. And he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water; and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord; and she hastened, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man

wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshiped the LORD. And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

And the man came into the house; and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat. But he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I am Abraham's servant.

And the LORD hath blessed my master greatly; and he is become great; and he hath given him flocks, and herds,

and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old; and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell; but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house. Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water. And I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also. So I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him. And I put the earring upon her face, and the bracelets upon her hands. And I

bowed down my head, and worshiped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshiped the LORD, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah; he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from

the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master; therefore she took a veil, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

JACOB AND ESAU

(*Genesis* XXVII.1-40)

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth. And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me them.

And he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son; and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck; and she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father. And he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And

Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him; and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be everyone that curseth thee, and blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and

said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtlety, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him. And what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

JACOB'S DREAM

(*Genesis XXVIII.10-22*)

AND Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the LORD stood

above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God, and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

THE STORY OF JOSEPH

(*Genesis* XXXVII; XLII-XLV)

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the genera-

tions of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be

well with thy brethren and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and, behold, he was wandering in the field; and the man asked him, saying, What seekest thou? And he said, I seek my brethren; tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit; and the pit was empty, there was no water in it. And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh.

And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

* * *

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the

land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land; and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies. Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you; or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live, for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses. But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack. And their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies. We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone. And bring your youngest brother

unto me; then shall I know that ye are no spies, but that ye are true men; so will I deliver you your brother, and ye shall traffic in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food. But if thou wilt not send him, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever; for except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts, and almonds. And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man. And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

And they came near to the steward of Joseph's house, and they communed with him at the door of the house. And said, O sir, we came indeed down at the first time

to buy food. And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand. And other money have we brought down in our hands to buy food; we cannot tell who put our money in our sacks.

And he said, Peace be to you, fear not; your God, and the God of your father, hath given you treasure in your sacks; I had your money. And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

And Joseph made haste; for his bowels did yearn upon his brother. And he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomina-

tion unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marveled one at another. And he took and sent messes unto them from before him; but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing.

And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man

his sack. And he searched, and began at the eldest, and left at the youngest. And the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there; and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? Wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so; but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food.

And we said, We cannot go down; if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since. And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us—seeing that his life is bound up in the lad's life—it shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that

ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land, and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt. Come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded,

this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.

And the children of Israel did so; and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them. And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived; and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

THE DEATH OF JACOB

(*Genesis XLVIII*)

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick. And he took with him his two sons, Manasseh and Ephraim. And one told

Jacob, and said, Behold, thy son Joseph cometh unto thee : and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people ; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine ; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath ; and I buried her there in the way of Ephrath ; the same is Beth-lehem.

And Israel beheld Joseph's sons, and said, Who are these ? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him ; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face : and, lo, God hath showed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon

Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father, for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

MOSES

(*Exodus* II)

AND there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son; and when she saw him that he was a

goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?

And Moses feared, and said, Surely this thing is known.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well. Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon today? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

THE PASSOVER

(*Exodus* XII.1-39)

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the

beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the LORD's pass-over. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to

the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee

and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the LORD's pass-over, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

And the people bowed the head and worshiped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the LORD gave the people favor in the sight of the Egyptians, so

that they lent unto them such things as they required. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

THE PASSAGE OF THE RED SEA

(*Exodus* XIV.5-XV.21)

AND it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with a high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched

after them; and they were sore afraid. And the children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you today; for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night,

and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily, so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians; and the people feared the LORD, and believed the LORD, and his servant Moses.

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying,

I will sing unto the LORD, for he hath triumphed gloriously:

The horse and his rider hath he thrown into the sea.

The LORD is my strength and song, and he is become my salvation:

He is my God, and I will prepare him an habitation;
My father's God, and I will exalt him.

The LORD is a man of war:

The LORD is his name.

Pharaoh's chariots and his host hath he cast into the sea:

His chosen captains also are drowned in the Red sea.

The depths have covered them:

They sank into the bottom as a stone.

Thy right hand, O LORD, is become glorious in power:

Thy right hand, O LORD, hath dashed in pieces the enemy.

And in the greatness of thine excellency thou hast overthrown them that rose up against thee:

Thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together:

The floods stood upright as a heap:

And the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil:

My lust shall be satisfied upon them:

I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them:

They sank as lead in the mighty waters.

Who is like unto thee, O LORD, among the gods?

Who is like thee, glorious in holiness, fearful in praises, doing wonders?

Thou stretchedst out thy right hand:

The earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed:

Thou hast guided them in thy strength unto thy holy habitation.

The people shall hear, and be afraid:

Sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed:

The mighty men of Moab, trembling shall take hold upon them:

All the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them:

By the greatness of thine arm they shall be as still as a stone:

Till thy people pass over, O LORD.

Till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance.

In the place, O LORD, which thou hast made for thee to dwell in:

In the Sanctuary, O LORD, which thy hands have established.

The LORD shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them,

Sing ye to the LORD, for he hath triumphed gloriously:

The horse and his rider hath he thrown into the sea.

THE TEN COMMANDMENTS

(*Exodus* XX.1-17)

AND God spake all these words, saying,

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the LORD thy

God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the LORD thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

THE BLESSING OF ISRAEL

(*Numbers* VI.22-26)

AND the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

The LORD bless thee, and keep thee :

The LORD make his face shine upon thee, and be gracious unto thee :

The LORD lift up his countenance upon thee, and give thee peace.

THE DEATH OF MOSES

(*Deuteronomy XXXIV*)

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.

And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping and mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, in all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

JOSHUA AND JUDGES

Historically these two Books open a new period in the career of the Hebrew nation. In fact, it is with the conquest of Palestine that Israel's national history actually begins. Heretofore there had been only a confederacy of related tribes. Now, out of a deadly struggle for the common possession of the Promised Land, comes a united and developing nation. This is the heroic age in Hebrew history; like the age of Elizabeth in England and the Colonial period in American history, this was the time of the nation's self-discovery. It was the age that determined what were to be the ideals and the strength of the Hebrew race. Several great dangers lay hidden in the new life the Hebrew people were henceforth to live. First, they were no longer to be a nomad, a purely pastoral people; their chief economic interest was now to be agricultural. From having been a tent-dwelling people they were to become tradesmen and to live in cities. The question was whether they would be able to adjust themselves to another and more complex type of civilized life whose tendency was material and commercial. To remain in Palestine would mean the necessity of the closest contact with alien Canaanitish cults, and there lay the second danger, that of moral and spiritual degeneration, with the possibility of a complete lapse into idolatry. Jehovah was the God of a shepherd people, Baal was the god of the soil. There was the serious problem of retaining the purity of Jehovah worship in the midst of the immoral and purely naturalistic worship of Baal. Closely bound up with these circumstances there lay a third danger. It was a question whether or not Israel would be able to stand the test of self-government. The Hebrews had been from the beginning essentially a democratic people. While there had been statesmen and leaders, God had been their true ruler and king. From now they were to find themselves a people whose monarchs ruled with the power of despots, apparently for their

own benefit. How well the Hebrews stood the test of self-government is shown by their subsequent history, especially that of the prophetic period.

Both Joshua and Judges reveal the editorial hand of the author of the Book of Deuteronomy, emphasizing the moral principle that sin leads to punishment, while righteousness brings peace and prosperity. The rapid success of the Israelites in conquering Canaan, if the account of Joshua is to be accepted, was followed by repeated inroads from the conquered people. The situation of continued hostility represented in Judges seems more probable. Jerusalem, as we learn from II Samuel V. 6-10, was not taken until the time of David, who united the northern and southern tribes, and established, for his own reign and that of his son Solomon, Israel's short career of complete national independence.

THE GIBEONITES

(*Joshua* IX.3-27)

AND when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilyly, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up, and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and moldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? And they said unto him, From a very

far country thy servants are come because of the name of the LORD thy God; for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroath. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants; therefore now make ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is moldy; and these bottles of wine, which we filled, were new; and, behold, they be rent; and these our garments and our shoes are become old by reason of the very long journey.

And the men took of their victuals, and asked not counsel at the mouth of the LORD. And Joshua made peace with them, and made a league with them, to let them live; and the princes of the congregation sware unto them.

And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbors, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel; now therefore we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto

them. And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand; as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

DEBORAH AND BARAK

(*Judges IV-V*)

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which

dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the LORD; for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim; and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

Now Heber the Kenite, which was of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people

that were with him, from Harosheth of the Gentiles unto the river of Kishon.

And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand; is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles. And all the host of Sisera fell upon the edge of the sword; and there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

Then Jael Heber's wife took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; for he was fast asleep and weary. So he died.

And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into

her tent, behold, Sisera lay dead, and the nail was in his temples.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Then sang Deborah and Barak the son of Abinoam on that day, saying,

Praise ye the LORD for the avenging of Israel, when
the people willingly offered themselves.

Hear, O ye kings;
Give ear, O ye princes, I, even I, will sing unto the
LORD:
I will sing praise to the LORD God of Israel.

LORD, when thou wentest out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water.
The mountains melted from before the LORD,
Even that Sinai from before the LORD God of Israel.

In the days of Shamgar the son of Anath, in the days
of Jael, the highways were unoccupied,
And the travelers walked through byways.
The inhabitants of the villages ceased, they ceased in
Israel, until that I Deborah arose,
That I arose a mother in Israel.
They chose new gods; then was war in the gates:
Was there a shield or spear seen among forty
thousand in Israel?

My heart is toward the governors of Israel, that
offered themselves willingly among the people.
Bless ye the LORD.

Speak, ye that ride on white asses,
Ye that sit in judgment, and walk by the way.
They that are delivered from the noise of archers
in the places of drawing water.
There shall they rehearse the righteous acts of the
LORD,
Even the righteous acts toward the inhabitants of
his villages in Israel:
Then shall the people of the LORD go down to the
gates.

Awake, awake, Deborah:
Awake, awake, utter a song:
Arise, Barak,
And lead thy captivity captive, thou son of Abinoam.

Then he made him that remaineth have dominion
over the nobles among the people:
The LORD made me have dominion over the mighty.
Out of Ephraim was there a root of them against
Amalek:
After thee, Benjamin, among thy people.

Out of Machir came down governors,
And out of Zebulun they that handle the pen of
the writer.
And the princes of Issachar were with Deborah;
even Issachar, and also Barak:
He was sent on foot into the valley.

For the divisions of Reuben there were great
thoughts of heart.

Why abodest thou among the sheepfolds,
To hear the bleatings of the flocks?
For the divisions of Reuben there were great search-
ings of heart.

Gilead abode beyond Jordan: and why did Dan
remain in ships?

Asher continued on the sea shore, and abode in his
breaches.

Zebulun and Naphtali were a people that jeopardded
their lives unto the death in the high places of the
field.

The kings came and fought:

Then fought the kings of Canaan in Taanach by
the waters of Megiddo:

They took no gain of money.

They fought from heaven:

The stars in their courses fought against Sisera.

The river of Kishon swept them away,

That ancient river, the river Kishon.

O my soul, thou hast trodden down strength.

Then were the horsehoofs broken by the means of
the prancings,

The prancings of their mighty ones.

Curse ye Meroz, said the angel of the LORD,

Curse ye bitterly the inhabitants thereof;

Because they came not to the help of the LORD,

To the help of the LORD against the mighty.

Blessed above women shall Jael the wife of Heber
the Kenite be,

Blessed shall she be above women in the tent.

He asked water, and she gave him milk:

She brought forth butter in a lordly dish.

She put her hand to the nail,
And her right hand to the workmen's hammer:
And with the hammer she smote Sisera,
She smote off his head, when she had pierced and
 stricken through his temples.
At her feet he bowed, he fell, he lay down:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.

The mother of Sisera looked out at a window, and
 cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels of his chariots?

Her wise ladies answered her:
Yea, she returned answer to herself,
Have they not sped?
Have they not divided the prey:
To every man a damsel or two:
To Sisera a prey of divers colors,
A prey of divers colors of needlework,
Of divers colors of needlework on both sides,
Meet for the necks of them that take the spoil?

So let all thine enemies perish, O LORD:
But let them that love him be as the sun when he
 goeth forth in his might.

JEPHTHAH'S DAUGHTER

(*Judges XI.30-40*)

AND Jephthah vowed a vow unto the LORD, and said,
If thou shalt without fail deliver the children of Ammon

into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters of

Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

SAMSON AND DELILAH

(*Judges* XVI.4-30)

AND it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him there-

with, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death, that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven.

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy and the destroyer of our country, which slew many of us.

And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the LORD, and said, O LORD God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

THE BOOK OF RUTH

S. R. Driver, in his "Introduction to the Literature of the Old Testament," holds that the Book of Ruth was written some time before the fifth century B.C. Its general Hebrew style, he notes, shows no marks of deterioration; it is better written than Esther and Chronicles or Jonah, which belong to a post-exilic period, and stands on a level with the best portions of the Books of Samuel. That its aim was a protest against the reforms of Ezra and Nehemiah, forbidding the Jews to marry foreigners, is not considered probable by Professor Driver, though this view is gaining favor among present-day scholars. Whatever its original purpose, it is best read like any other excellent story, without a deliberate or painstaking search for a moral. It is to be enjoyed for its own sake: for its simple pathos, its natural charm, for the graceful and idyllic manner in which it presents to us a picture of a noble and beautiful life. It breathes throughout the religious spirit, and shows the benign and salutary influence of religion upon the conduct of daily life. Though the story as we have it was probably written at a much later date, the historical background of the Book is that of the period of the Judges. It reflects the pastoral simplicity, the respectful observance of tribal custom, and the religious conceptions and practices of the early years of the national life of the Hebrews in Palestine. Its beauty as a pastoral idyll is beyond praise.

THE STORY OF RUTH

(*Ruth* I-IV.17)

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man

of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth. And they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should have a husband also tonight, and should also bear sons, would ye tarry for them till they were grown? would ye stay for them from having husbands? Nay, my daughters;

for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law.

And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The LORD do so to me, and more also, if ought but death part thee and me.

When she saw that she was steadfastly minded to go with her, then she left speaking unto her. So they two went until they came to Beth-lehem.

And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab; and they came to Beth-lehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto

her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab. And she said, I pray you, let me glean and gather after the reapers among the sheaves. So she came, and hath continued even from the morning until now, that she tarried a little in the house.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them; have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her. It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of

the LORD God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not. And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned; and it was about an ephah of barley.

And she took it up, and went into the city. And her mother-in-law saw what she had gleaned; and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother-in-law said unto her, Where hast thou gleaned today? and where wroughtest thou? blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought today is Boaz. And Naomi said unto her daughter-in-law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. And Ruth the Moabite said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that

thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest, and dwelt with her mother-in-law.

Then Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley tonight in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid; spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And he said, Blessed be thou of the LORD, my daughter; for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest; for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman:

howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part. But if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth. Lie down until the morning.

And she lay at his feet until the morning; and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her; and she went into the city. And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law. Then said she, Sit still, my daughter, until thou know how the matter will fall; for the man will not be in rest, until he have finished the thing this day.

Then went Boaz up to the gate, and sat him down there. And, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself; for I cannot redeem it.

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbor; and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place. Ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephratah, and be famous in Bethlehem; and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

So Boaz took Ruth, and she was his wife; and when he went in unto her, the LORD gave her conception, and she bare a son. And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And

he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.

THE BOOKS OF SAMUEL AND KINGS

The historical period of the two Books of Samuel covers about a century of time, following the period of the Judges, and represents the gradual establishment of the Hebrew monarchy. Out of a number of loosely connected tribes Israel, through a prolonged season of struggle and anarchy, at last developed into a nation. Moses had struggled for Israel's emancipation; the judges had fought against the dangers that threatened Israel's religion and racial existence; David now secures Israel's political independence and establishes the Hebrew kingdom, which for a few generations hereafter becomes an independent power.

The two Books of Samuel were originally one book derived from two distinct historical sources. Thus considered the contents fall naturally into four parts: (1) the establishment of the Hebrew monarchy with Saul as king under the leadership of the prophet Samuel; (2) the rise of David and his succession to Saul as king over Judah and Israel; (3) an extended history of David's reign, culminating in Absalom's rebellion and defeat; (4) an appendix to the history, containing a psalm of David, and a list of the heroes who served him during his reign.

The two Books of Kings naturally follow I and II Samuel, and like the former were originally one book. The history contained in Kings is without doubt the most important and authentic found in the Old Testament. The period covered by the historian is about 400 years (970-586 B.C.). The contents of this valuable history fall naturally into three divisions representing three historical sections: (1) The undivided monarchy under Solomon, 970-933 B.C. (I Kings I-XI); (2) The kings of the Northern Kingdom of Israel, 933-722 B.C. (I Kings XII-II Kings XVII); (3) The kings of the Southern Kingdom of Judah, 933-586 B.C. (II Kings XVIII-XXV).

The literary structure of Kings is determined by the plan

and purpose of the author. His aim is not the mere gathering of historical data, but the selective use of this historical material as a medium through which he may teach his own and succeeding generations the great religious lesson that God's guiding hand is in the history of the Hebrew nation, and that therefore its leaders as well as the whole people are judged, not by the degree of their prosperity and success, but by the moral quality of their loyalty to God. Accordingly the author is content with a brief chronological sketch of the rule of each of the long list of kings, both of Israel and Judah, cast into a somewhat rigid form like that of the main part of Judges. As in Judges, too, the general outlook of Kings is that of the Deuteronomist. For this reason he passes an unfavorable verdict upon the character of the kings of the Northern Kingdom, who did not regard Jerusalem as the central place of religious worship.

The date for Kings is quite soon after 586, the year of the fall of Jerusalem. As literary documents the most interesting parts of the Books are the interpolated stories of Elijah and Elisha, which were not taken from the royal annals but gathered from popular sources and woven into the historical account.

THE CHILD SAMUEL

(I *Samuel* III.1-18)

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see, and ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep, that the LORD called Samuel; and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me. God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. And Samuel told him

every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.

SAMUEL AND DAVID

(I *Samuel* XVI)

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil and go, I will send thee to Jesse the Beth-lehemite; for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will show thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably. I am come to sacrifice unto the LORD; sanctify yourselves, and come with me to sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Then Jesse called Abinadab, and made him pass before

Samuel. And he said, Neither hath the LORD chosen this.

Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.

Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. And

Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him; and he loved him greatly; and he became his armorbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.

DAVID AND GOLIATH

(I *Samuel* XVII)

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed

six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons; and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle; and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David was the youngest; and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren. And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had

commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words; and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, Have ye seen this man that is come up? Surely to defy Israel is he come up; and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause?

And he turned from him toward another, and spake after the same manner; and the people answered him

again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

And Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand; and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he

disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear; for the battle is the LORD's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

And the men of Israel and of Judah arose, and shouted,

and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

THE WELL OF BETH-LEHEM

(II *Samuel* XXIII.13-17)

AND three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam; and the troop of the Philistines pitched in the valley of Rephaim. And David was then in a hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well

of Beth-lehem, that was by the gate, and took it, and brought it to David; nevertheless he would not drink thereof but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink it. These things did these three mighty men.

DAVID'S LAMENT FOR SAUL AND JONATHAN

(II *Samuel* I)

Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag: it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head; and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am

I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen; and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

Then David took hold on his clothes, and rent them; and likewise all the men that were with him. And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

And David lamented with this lamentation over Saul and over Jonathan his son. (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

The beauty of Israel is slain upon thy high places:
How are the mighty fallen!

Tell it not in Gath,
Publish it not in the streets of Askelon:
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew, neither
let there be rain, upon you, nor fields of offerings:
For there the shield of the mighty is vilely cast away,
The shield of Saul, as though he had not been
anointed with oil.

From the blood of the slain, from the fat of the
mighty, the bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their
lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed
you in scarlet, with other delights,
Who put on ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!

O Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful, passing the love of
women.

How are the mighty fallen,
And the weapons of war perished!

DAVID AND BATH-SHEBA

(II *Samuel* XI-XII.14)

AND it came to pass, after the year was expired, at the
time when kings go forth to battle, that David sent Joab,

and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her. And she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

And David said to Uriah, Tarry here today also, and

tomorrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk; and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab; and there fell some of the people of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war, and charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? Knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a mill-stone upon him from the wall, that he died in Thebez? why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.

So the messenger went, and came and showed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of

the king's servants be dead, and thy servant Uriah the Hittite is dead also.

Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another; make thy battle more strong against the city, and overthrow it; and encourage thou him.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son.

But the thing that David had done displeased the LORD. And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die, and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. Thus said the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul.

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And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel and before the sun.

And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

DAVID AND ABSALOM

(II *Samuel* XVIII)

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the

hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth; for if we flee away, they will not care for us; neither if half of us die, will they care for us; but now thou art worth ten thousand of us; therefore now it is better that thou succor us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel. And the battle was in the wood of Ephraim, where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country, and the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle. And the man said unto Joab, Though I should receive a

thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life; for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armor compassed about and smote Absalom and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him, and all Israel fled everyone to his tent.

Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day, Absalom's place.

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that

thou hast no tidings ready? But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

And David sat between the two gates; and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

And the king was much moved, and went up to the

chamber over the gate, and wept; and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

THE JUDGMENT OF SOLOMON

(I *Kings* III.16-28)

THEN came there two women, that were harlots, unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also. And we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night, because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead; but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead. And the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half

to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king, for they saw that the wisdom of God was in him, to do judgment.

THE QUEEN OF SHEBA

(*I Kings* X.1-13)

AND when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD, there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not

the words, until I came, and mine eyes had seen it. And behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel. Because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers; there came no such almug trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

THE FOLLY OF REHOBOAM

(*I Kings XII.1-16*)

AND Rehoboam went to Shechem; for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it (for he was fled from the presence

of king Solomon, and Jeroboam dwelt in Egypt), that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me. And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him. And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they

gave him, and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

ELIJAH AND AHAB

(I *Kings* XVIII)

AND it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth. And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah which was the governor of his house. (Now Obadiah feared the LORD greatly; for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land

between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am: go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee; and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me; but I thy servant fear the LORD from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely show myself unto him today. So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four

hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? If the LORD be God, follow him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the LORD; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied

until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name. And with the stones he built an altar in the name of the LORD; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrells with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and

Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

NABOTH'S VINEYARD

(*I Kings* XXI.1-19)

AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to

Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people. And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him; and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him

forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

THE DEATH OF AHAB

(*I Kings XXII.29-38*)

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on my robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight

neither with small nor great, save only with the king of Israel.

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him; and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness; wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according unto the word of the Lord which he spake.

THE DEATH OF JEZEBEL

(II *Kings* IX.16-37)

So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there stood a watchman on the

tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? Turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again; and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?

And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sank down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this

plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down; and some of her blood was sprinkled on the wall, and on the horses; and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her; for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel, and the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel, so that they shall not say, This is Jezebel.

NAAMAN THE LEPER

(II *Kings* V)

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the LORD had given deliverance unto Syria; he was also a mighty man in valor, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore, consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him; and he said, Behold, now I know that there is no God in all the earth, but in Israel; now therefore, I pray thee, take a blessing of thy servant. But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow

down myself in the house of Rimmon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed.

But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.

And he went out from his presence a leper as white as snow.

CHRONICLES, EZRA, AND NEHEMIAH

Chronicles, Ezra and Nehemiah, taken together, outline the history of the Hebrew people from its beginning almost to the end of the Old Testament period. This history, written between 300 and 200 B.C., runs parallel to that found in the whole of the historical books thus far studied, and placed before it in our English Bible; but continues in Ezra and Nehemiah with a record of the life of the Jewish community after the period of the exile, from 538 to about 350 B.C.

Both Chronicles and Ezra-Nehemiah were edited in a later period (c. 200 B.C.) by an author who gave them the coloring of his own time. Their chief value lies in their preservation of a few priceless original documents, the personal memoirs of Nehemiah, and a fragmentary history written in the Aramaic language in the Book of Ezra. (Nehemiah I-VII; XII. 27-43; XIII. 4-31; Ezra IV. 7-VI.18.)

From a literary point of view this latest history of Israel is distinctly inferior to the previous historical books of the Old Testament. Depending in the main upon these earlier books as its source, it exhibits a strong ecclesiastical character, shows little of the prophetic spirit, and contains none of the popular stories which make the other historical books of such great interest.

NEHEMIAH'S VISIT TO JERUSALEM

(*Nehemiah* I-II.18)

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that Hanani, one

of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven. And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments, let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations; but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I

pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him; and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart.

Then I was very sore afraid, and said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven, and I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent

captains of the army and horsemen with me. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days.

And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem; neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool; but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

THE BOOK OF ESTHER

Esther is a dramatic narrative, typically Oriental and typically racial. Its historical setting, its scenes of royal splendor, and its rapidly developing plot make it very well suited for popular dramatization.

The Book of Esther indicates its own aim (IX. 26). It was written to commemorate the deliverance of the Jewish people from a great persecution in the days of the Persian empire, and to inaugurate the feast of Purim, which has continued as a festive holiday up to the present time. The date of its composition is generally considered to be late in the post-exilic period, probably about the time of the Parthian ascendancy, after 238 B.C.

The book, it must be admitted, does not rise to a very high moral and spiritual level. It contains a strong vindictive element, which leaves little room for those nobler qualities of human character and religious idealism which are elsewhere representative of the writings of the Old Testament. Nevertheless the story makes a straightforward human appeal, and is, from the point of view of its composition and structure, a work of genuine literary merit.

ESTHER AND VASHTI

(*Esther* I.10-II.20)

ON the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before

the king with the crown royal, to show the people and the princes her beauty, for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains; therefore was the king very wroth, and his anger burned in him. Then the king said to the wise men, which knew the times (for so was the king's manner toward all that knew law and judgment; and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom): What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains? And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported. The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire (for it is great), all the wives shall give to their husbands honor, both to great and small.

And the saying pleased the king and the princes; and the king did according to the word of Memucan. For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king; and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them; and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter, for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the cus-

today of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house; and he preferred her and her maids unto the best place of the house of the women. Esther had not showed her people nor her kindred; for Mordecai had charged her that she should not show it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odors, and with other things for the purifying of the women), then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in

the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces and gave gifts, according to the state of the king. And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet showed her kindred nor her people, as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him.

THE BANQUET OF ESTHER

(*Esther* VII.1-10)

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden; and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

AMOS

Chronologically the Book of Amos stands as the first among the prophetic writings of the Old Testament. It introduces a new period into the literary history of the Old Testament, a period (750-550 B.C.) noteworthy for the development of its high moral and religious ideals as well as for its literary achievement. The Book of Amos is a plea for a religion based upon the principles of a sound morality. Its writer has been aptly described as the prophet of righteousness, the prophet of the moral order, or the moral law. He reveals a clear insight into the moral nature and character of God, who demands social justice and individual integrity of conduct of all His worshipers.

The book presents a vivid picture of the moral and religious life of the northern kingdom of Israel during the reign of Jeroboam II. The military successes of Jeroboam II (781-740), the political power and commercial prosperity of the Northern Kingdom, the religious indifference and social injustices of the cultivated classes among the people rendered the nation temporarily oblivious to the impending Assyrian invasion and the resultant ruin. The date for the activity of Amos and for the composition of the book is about 750 B.C. Though the work of a peasant prophet, it bears upon it, both in content and form, the marks of unmistakable genius. Its orderliness of structure, its purity and dignity of style, its oratorical qualities, its pastoral imagery, together with the nobility of its theme, ensure for this book a place among the masterpieces of Hebrew literature.

A CALL TO REPENTANCE

(*Amos* V.1-24)

HEAR ye this word which I take up against you, even a lamentation, O house of Israel: The virgin of Israel is

fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up.

For thus saith the LORD God: The city that went out by a thousand shall leave a hundred, and that which went forth by a hundred shall leave ten, to the house of Israel.

For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live. But seek not Beth-el, nor enter into Gilgal, and pass not to Beersheba; for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth (The LORD is his name); that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time; for it is an evil time.

Seek good, and not evil, that ye may live; and so the

LORD, the God of hosts, shall be with you, as ye have spoken.

Hate the evil, and love the good, and establish judgment in the gate; it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

Therefore the LORD, the God of hosts, the LORD, saith thus: Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards shall be wailing; for I will pass through thee, saith the LORD. Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.

PRIEST AGAINST PROPHET

(*Amos VII.10-17*)

THEN Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee

in the midst of the house of Israel; the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

Also Amaziah said unto Amos, O thou seer, go, flee away into the land of Judah, and there eat bread, and prophesy there. But prophesy not again any more at Beth-el, for it is the king's chapel, and it is the king's court.

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit. And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the LORD: Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land; and Israel shall surely go into captivity forth of his land.

HOSEA

The Book of Hosea belongs to a period shortly after that of Amos, some time between 745 and 735 B.C. The social and moral conditions which furnish its background in the history of the Northern Kingdom, and offer the occasion for its utterances, represent a state of pitiable and almost hopeless degeneration. Israel had forgotten God; the nation had not kept faith with the God of its founders; its spiritual rebelliousness and social sins were driving it to utter ruin and final political destruction.

Against such a background the book presents a contrasting picture of the love, the mercy, and the forgiveness of God. Israel may be sinful and faithless, but it is still God's people; He cannot forget it, nor fail, after it has suffered for its sins, to win it back to life and loyalty to Him. The author of the book confronts squarely the problem of how to reconcile the principle of moral justice with the divine qualities of mercy, forgiveness and love. He finds the solution in Israel's repentance and return to God, who will forgive and reinstate His people into an intimate and happy relationship of love.

The style of the Book of Hosea is uniquely characterized by its strong emotional quality. It reflects the pathos of the problem with which the writer was wrestling, and is best described as an "artless rhythm of sighs and sobs," culminating from time to time in the genuine lyric cry of deep tragedy.

THE BETROTHED OF GOD

(*Hosea* II.14-20)

THEREFORE, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the LORD.

MERCY AND NOT SACRIFICE

(*Hosea VI*)

COME, and let us return unto the LORD; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. There-

fore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

But they like men have transgressed the covenant; there have they dealt treacherously against me. Gilead is a city of them that work iniquity, and is polluted with blood. And as troops of robbers wait for a man, so the company of priests murder in the way by consent; for they commit lewdness. I have seen a horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

Also, O Judah, he hath set a harvest for thee, when I returned the captivity of my people.

THE WAYS OF THE LORD ARE RIGHT

(*Hosea XIII-XIV*)

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen; they say of them, Let the men that sacrifice kiss the calves. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me; for there is no savior beside me.

I did know thee in the wilderness, in the land of

great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. Therefore I will be unto them as a lion; as a leopard by the way will I observe them; I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart and there will I devour them like a lion; the wild beast shall tear them.

O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king; where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath. The iniquity of Ephraim is bound up; his sin is hid. The sorrows of a travailing woman shall come upon him; he is an unwise son; for he should not stay long in the place of the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes.

Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up; he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate; for she hath rebelled against her God; they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Asshur shall not save us; we will not ride upon

horses; neither will we say any more to the work of our hands, Ye are our gods. For in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him; I am like a green fir tree. From me is thy fruit found.

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them; but the transgressors shall fall therein.

ISAIAH

The Book of Isaiah is in this volume divided into two parts: (1) Chapters I-XXXIX, presenting the ministry and public utterances of the prophet Isaiah 740-701 B.C.; (2) Chapters XL-LXII, belonging to the sixth century and reserved for later consideration (see p. 210).

First Isaiah (as the earlier part of the Book is commonly called) is the work of a prophet who was alike a reformer, a statesman, an orator, and a poet. His ministry covered a period, in the history of the southern kingdom of Judah, of general material prosperity, but of waning political independence and of imminent social and spiritual degeneration.

Isaiah is with equal correctness called the prophet of the holiness of God and the prophet of faith. His idea of the holiness of God was the outcome of a characteristically spiritual interpretation of nature, and of a deeply religious attitude in his contemplation of the events of history. His doctrine of faith in God as the surest guide in the vicissitudes of national life grew naturally out of this fundamental conception, and found expression in the national crisis of his time, in his political policy of neutrality. The test and the reward of his own faith and moral courage came to the prophet in connection with the Assyrian siege of Jerusalem during the reign of Hezekiah, when, following his repeated message of assurance that God would not permit the holy city to be taken, the army of Sennacherib was withdrawn and the siege came to an abrupt end.

From a literary point of view First Isaiah is a superb work of genius. It is remarkable for its beauty and nobility of conception, for the vividness and amazing variety of its illustrations, for the restrained vigor, the classical chasteness and imaginative wealth of its diction. "No prophet," writes Professor S. A. Driver, "has Isaiah's power either of conception or of expression; none has the same command of noble thoughts, or can present them in the same noble and attractive language."

A SUMMONS TO JUDGMENT

(Isaiah I)

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth, for the LORD hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto

me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the LORD hath spoken it.

How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them.

Therefore saith the LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies. And I will

turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. And I will restore thy judges as at the first, and thy counselors as at the beginning. Afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

THE CITY OF GOD

(*Isaiah* II.2-4)

AND it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their

spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.

THE DAUGHTERS OF ZION

(*Isaiah* III.16-24)

MOREOVER the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet, therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. In that day the LORD will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

THE PARABLE OF THE VINEYARD

(*Isaiah* V.1-24)

Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a

vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down, and I will lay it waste. It shall not be pruned, nor digged; but there shall come up briers and thorns. I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the LORD, neither consider the operation of his hands.

Therefore my people are gone into captivity, because

they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled. But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope; that say, Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him!

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

THE PROPHET'S CONSECRATION

(Isaiah VI)

IN the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the LORD of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Then said I, LORD, how long? And he answered, Until

the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the LORD have removed men far away, and there be a great forsaking in the midst of the land.

But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof.

“THE PRINCE OF PEACE”

(*Isaiah* IX.2-7)

THE people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy; they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

THE KINGDOM OF PEACE

(Isaiah XI.1-10)

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

GOD A STRENGTH TO THE POOR

(Isaiah XXV.1-9)

O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou has made of a city a heap; of a defended city a ruin; a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

“A KING SHALL REIGN IN RIGHTEOUSNESS”

(Isaiah XXXII)

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villainy, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil, he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.

Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones. Strip you, and make you bare, and gird sackcloth upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken; the multitude of the city

shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places, when it shall hail, coming down on the forest, and the city shall be low in, a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

“THE RANSOMED SHALL RETURN”

(*Isaiah* XXXV.3-10)

STRENGTHEN ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not. Behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for

those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

SENNACHERIB

(*Isaiah XXXVI-XXXVII*)

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defended cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

Then came forth unto him Eliakim, Hilkiab's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou (but they are but vain words), I have counsel and strength for war. Now on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it. So is Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath

taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the LORD against this land to destroy it? The LORD said unto me, Go up against this land, and destroy it.

Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? Hath he not sent me to the men that sit upon the wall, that they may eat their own dung with you? Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you. Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us; this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me; and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern, until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of

the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? And have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

But they held their peace, and answered him not a word; for the king's commandment was, saying, Answer him not.

Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet, the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy; for the children are come to the birth, and there is not strength to bring forth. It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard; wherefore lift up thy prayer for the remnant that is left.

So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send

a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of the LORD, and spread it before the LORD. And Hezekiah prayed unto the LORD, saying, O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now there-

fore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, This is the word which the LORD hath spoken concerning him: The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy One of Israel. By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof; and I will enter into the height of his border, and the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places. Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? Now have I brought it to pass, that thou shouldest be to lay waste defended cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this shall be a sign unto thee, Ye shall

eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion; the zeal of the LORD of hosts shall do this.

Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city to save it for mine own sake, and for my servant David's sake.

Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead.

HEZEKIAH'S SICKNESS

(*Isaiah XXXVIII*)

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and

said unto him, Thus saith the LORD, Set thine house in order, for thou shalt die, and not live.

Then Hezekiah turned his face toward the wall, and prayed unto the LORD, and said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city. And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken: Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years. I said, I shall not see the LORD, even the LORD, in the land of the living; I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent; I have cut off like a weaver my life; he will cut me off with pining sickness; from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones; from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter; I did mourn as a dove; mine eyes fail with looking upward. O LORD, I am oppressed; undertake

for me. What shall I say? he hath both spoken unto me, and himself hath done it. I shall go softly all my years in the bitterness of my soul. O LORD, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth. The LORD was ready to save me; therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover.

Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

A VISIT FROM BABYLON

(*Isaiah XXXIX*)

AT that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his

treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men, and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen; there is nothing among my treasures that I have not showed them.

Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon; nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

MICAH

Micah was a prophet in the southern kingdom of Judah, and a contemporary of Isaiah who, when Micah appeared, had reached about the middle of his career. While Isaiah's activities centered about the metropolis of Jerusalem, Micah lived in the country, in a rich agricultural district bordering the Philistian plain. Accordingly the message of Micah is concerned chiefly with individual and social problems of morality, as contrasted with the extended public ministry of the statesman, prophet, and royal counselor with whose name his own is always intimately associated.

The Book of Micah is a very direct and unsparing attack upon the evils of social injustice, of the cruel oppression of the poor by the rich and selfish landowners of Judah. In phrases which reveal the moral power of a great indignation the prophet calls God to witness the indifference and spiritual depravity of these wealthy persons who, in spite of their almost savage inhumanity, still profess allegiance to Him. The whole content of the book is summed up in our first selection (VI. 6-8), which has come to be regarded as the finest practical definition of religion in the prophetic literature of the Old Testament.

The book is composed of two distinct parts: the first (Chapters I-V) is oratorical, and reflects the optimism and vigor of the spirit of the prophet's great contemporary, Isaiah; the second (Chapters VI-VII) is an elegy, highly figurative, and suggestive of the temper and time of the later prophet Jeremiah.

WHAT DOTTH THE LORD REQUIRE OF THEE?

(*Micah* VI.6-8)

WHEREWITH shall I come before the LORD, and bow myself before the high God? Shall I come before him

with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

A PRAYER TO THE GOOD SHEPHERD

(*Micah* VII.14-20)

FEED thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I show unto him marvelous things. The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the LORD our God, and shall fear because of thee.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

ZEPHANIAH, NAHUM, HABAKKUK, AND OBADIAH

This group of prophets marks a new and later period in the literature of the Old Testament. Between Micah and Zephaniah intervene more than 75 years, which represent an era of anti-prophetic agitation, for the most part under the leadership of Manasseh (698-643), king of the surviving kingdom of Judah. With the accession of Josiah, however, the prophetic party came into power, and Zephaniah was among the first of those whose voice was heard during the closing and critical years of Israel's national history.

Zephaniah was of royal lineage, a descendant of king Hezekiah remembered for his close association with the prophet Isaiah. The occasion of his prophetic activity was, in all probability, the migratory approach of Scythian tribes which came southwestward from the region of the Caspian and threatened the invasion of Palestine. Looking upon this impending disaster as the "Day of Jehovah," as a time of the visitation of divine judgment, he called his people to repentance, with the assurance that, after the purpose of God in purging Judah from its sins had been accomplished, a "remnant of Israel" would be preserved and become a people of honor among the nations of the earth. The date for Zephaniah is about 626 B.C.

The Book of Nahum is a prophecy of exultation over the impending fall of the Assyrian empire. Like other nations Assyria, through her bloodthirst and greed, was bringing upon herself her own destruction. Weakened by wars through the loss of her man-power, hated by all surrounding nations, and ruled at last, after the days of Assurbanipal (668-626), by a succession of weak kings, the nation was now, before the eyes of the whole world, hastening to its deserved doom. The book of Nahum is a poem. In the opinion of Professor Driver this book, among all the prophetic writings, approaches, in its dignity and power, most nearly that of Isaiah. Its picture of the siege

and fall of the capital city of Nineveh is dramatic and strikingly vivid. Though not upon the high spiritual level of Isaiah, Hosea, and Micah, "it forcibly brings before us God's moral government of the world, and the duty of trust in Him as the avenger of wrongdoers, the sole source of security and peace to those who love Him" (Farrar). The date of the book is somewhere between 626 and 606 B.C.

The prophet Habakkuk followed shortly after Nahum. What Nahum had described actually had taken place in 606; the results, however, had disappointed the thoughtful people of Judah. Assyria's fall had effected and assured the supremacy of the new Babylonian empire, which, following a successful battle with Egypt in 605, now ruled the entire Semitic world. After all, then, Judah was no nearer her desired freedom; she had only experienced a change of masters. In addition, the kings of Judah since Josiah's death in 609 were weak men; her lot was therefore worse, and her outlook darker than ever. Was God Himself defeated in His purpose for Israel? Or had He forgotten His people? God Himself answers the waiting prophet in these words: "The soul of the Chaldean is lifted up with pride, but the righteous shall live by his faith." The book closes with a beautiful hymn of trust, which, for its lyric quality and poetic diction, is worthy of a place among the best of Hebrew poetry.

The Book of Obadiah belongs to the time soon after the fall of Jerusalem in 586 B.C. It is filled with a bitter sorrow for the disaster which has overtaken the sacred city, and contains a message of threatening exultation over the impending destruction of Edom.

THE GREAT DAY OF THE LORD

(*Zephaniah* I. 14-18)

THE great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of

wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land.

THE BURDEN OF NINEVEH

(*Nahum* I-II)

THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. The LORD is slow to anger, and great in power, and will not at all acquit the wicked; the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers; Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.

The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the LORD? He will make an utter end; affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. There is one come out of thee, that imagineth evil against the LORD, a wicked counselor.

Thus saith the LORD: Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder. And the LORD hath given a commandment concerning thee, that no more of thy name be sown; out of the house of thy gods will I cut off the graven image and the molten image; I will make thy grave; for thou art vile. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the LORD hath turned away the excellency of Jacob, as the excellency of Israel; for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall

run like the lightnings. He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.

But Nineveh is of old like a pool of water; yet they shall flee away. Stand, stand, shall they cry; but none shall look back. Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste; and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with raven. Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

HABAKKUK'S COMPLAINT

(*Habakkuk* I-II.4)

THE burden which Habakkuk the prophet did see. O LORD, how long shall I cry, and thou wilt not hear! even

cry out unto thee of violence, and thou wilt not save! Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me; and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth; for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

Behold ye among the heathen, and regard, and wonder marvelously; for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence; their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every strong hold; for they shall heap dust, and take it.

Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.

Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity. Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? And makest

men as the fishes of the sea, as the creeping things, that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad; therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.

CONFIDENCE IN GOD

(*Habakkuk* III.17-19)

ALTHOUGH the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hind's feet, and he will make me to walk upon mine high places.

OBADIAH'S VISION CONCERNING EDMOM

(Obadiah 1-4; 17-18)

THE vision of Obadiah. Thus saith the LORD God concerning Edom: We have heard a rumor from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. Behold, I have made thee small among the heathen: thou art greatly despised.

The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

* * *

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.

JEREMIAH

Jeremiah was the greatest of a small group of prophets who lived during the last tragic years of Judah's national history. Like Isaiah, he was of aristocratic birth, and was destined to be deeply involved in the political fortunes of his country. His long public ministry of forty years extended from 626 B.C. in the thirteenth year of the reign of Josiah to the final siege and destruction of Jerusalem by the Babylonian army in 586 B.C. The early years of the prophet were spent as a participant in the great religious reformation of Josiah, following the discovery of the Deuteronomic book of the law. The four years which represent the turning point in his career came with the death of Josiah in 609, and culminated in the victory of Nebuchadnezzar over Egypt in 605. His experiences during these few years led him to the conclusion that Judah's only safety and hope lay in a willing and loyal dependence upon the new Babylonian empire which for the present ruled the Semitic world. When he felt himself compelled to confront the nation's rulers with this view, he was misunderstood by his own people, accused of treason, and at last thrown into a dungeon to be allowed to perish. He was rescued, however, through the kindly intercession of an Ethiopian in the king's court and, after the capture of Jerusalem, was given his freedom by the conquering Babylonians.

Jeremiah is outstanding as the first noted prophet of individual and spiritual religion. Assured of the approaching end of Judah's national life, he sought to prepare his people for the time when there would be neither the sacred city nor temple in which to worship God. When that time came the prophet proclaimed his message of the "New Covenant," of a religion whose temple would be the individual human heart and whose law would be written in the conscience of man.

The prophecies of Jeremiah were committed to writing by the prophet himself with the help of Baruch, his scribe or

secretary. Chapter XXXVI (quoted below) gives an interesting account of the transition from oral to written prophecy which characterizes the later exilic and post-exilic periods, and which prepared the way for their great literary activity. The Book contains prophetic messages alternating with narrative and purely lyrical interpolations, and fitly represents the life and ministry of the man who is the most tragic figure in Old Testament prophecy. Every chapter is biographical and self-revealing; its deep emotional quality, its utter artlessness and spontaneity of style, the profound insight into individual and national problems which it reveals, and the moral courage and spiritual elevation of its great author mark it as unique in the literature of the Old Testament.

THE CONSECRATION OF JEREMIAH

(*Jeremiah* I.1-10)

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin, to whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Then said I, Ah, LORD God! behold, I cannot speak; for I am a child.

But the LORD said unto me, Say not, I am a child; for

thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the LORD.

Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

ISRAEL'S DISLOYALTY TO GOD

(*Jeremiah* II.1-13)

MOREOVER the word of the LORD came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness; in a land that was not sown. Israel was holiness unto the LORD, and the firstfruits of his increase; all that devour him shall offend; evil shall come upon them, saith the LORD. Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel. Thus said the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to

eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where is the LORD? And they that handle the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead. For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

THE TRUE GLORY

(*Jeremiah IX.23-24*)

THUS saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the LORD.

JEREMIAH'S GIRDLE

(Jeremiah XIII.1-24)

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. So I got a girdle according to the word of the LORD, and put it on my loins.

And the word of the LORD came unto me the second time, saying, Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went and hid it by Euphrates, as the LORD commanded me.

And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was profitable for nothing. Then the word of the LORD came unto me, saying, Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear. Therefore thou shalt speak unto them this word: Thus saith the LORD God of Israel, Every bottle shall be filled with wine; and they

shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the LORD. I will not pity, nor spare, nor have mercy, but destroy them.

Hear ye, and give ear; be not proud; for the LORD hath spoken. Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the LORD's flock is carried away captive. Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory. The cities of the south shall be shut up, and none shall open them. Judah shall be carried away captive all of it, it shall be wholly carried away captive. Lift up your eyes, and behold them that come from the north. Where is the flock that was given thee, thy beautiful flock? What wilt thou say when he shall punish thee? For thou hast taught them to be captains, and as chief over thee. Shall not sorrows take thee, as a woman in travail?

And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare. Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

A BLESSING AND A CURSE

(Jeremiah XVII.5-11)

THUS saith the LORD: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

THE PARABLE OF THE POTTER

(Jeremiah XVIII.1-10)

THE word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words.

Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that

he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

JEREMIAH IN THE STOCKS

(*Jeremiah* XX.1-6)

Now Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib. For thus saith the LORD, Behold I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it; and I will give all Judah into the hand of the king of Babylon,

and he shall carry them captive into Babylon, and shall slay them with the sword. Moreover I will deliver all the strength of this city, and all the labors thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

NEBUCHADNEZZAR LAYS SIEGE TO JERUSALEM

(*Jeremiah* XXI.1-10)

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying, Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

Then said Jeremiah unto them, Thus shall ye say to Zedekiah: Thus saith the LORD God of Israel: Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of

this city, both man and beast: they shall die of a great pestilence. And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life. And he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face against this city for evil, and not for good, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

THE PARABLE OF THE FIGS

(*Jeremiah XXIV*)

THE LORD showed me and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs,

which could not be eaten, they were so bad. Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

Again the word of the LORD came unto me, saying, Thus saith the LORD, the God of Israel: Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the LORD; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart.

And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt. And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers.

JEREMIAH'S LETTER TO THE EXILES

(*Jeremiah XXIX.1-7*)

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the

elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon (after that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem), by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon), saying, Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon: Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it; for in the peace thereof shall ye have peace.

THE NEW COVENANT

(*Jeremiah XXXI.31-34*)

BEHOLD, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah—not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the LORD—but this shall be the covenant that

I will make with the house of Israel: After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD. For they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.

THE RECHABITES

(*Jeremiah XXXV*)

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole house of the Rechabites, and I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaiah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door. And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

But they said, We will drink no wine; for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever. Neither shall ye build house, nor sow seed, nor plant

vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed; but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians. So we dwell at Jerusalem.

Then came the word of the LORD unto Jeremiah, saying, Thus saith the LORD of hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment. Notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me; therefore thus saith the LORD God of hosts, the God of Israel:

Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith the LORD of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

BARUCH THE SCRIBE

(*Jeremiah XXXVI.1-8*)

AND it came to pass in the fourth year of Jekoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I

am shut up; I cannot go into the house of the LORD. Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day; and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.

And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

JEREMIAH IN PRISON

(*Jeremiah XXXVIII*)

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

Therefore the princes said unto the king, We beseech thee, let this man be put to death; for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this

people, but the hurt. Then Zedekiah the king said, Behold, he is in your hand; for the king is not he that can do anything against you. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire.

Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, the king then sitting in the gate of Benjamin, Ebed-melech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is. For there is no more bread in the city.

Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon; and Jeremiah remained in the court of the prison.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD; and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. Then Jeremiah

said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? And if I give thee counsel, wilt thou not hearken unto me? So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house. But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee; so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the LORD hath showed me. And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee; thy feet are sunk in the mire, and they are turned away back. So they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and thou shalt cause this city to be burned with fire.

Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But if the princes

hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee; then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken; and he was there when Jerusalem was taken.

THE CAPTIVITY OF JUDAH

(*Jeremiah* LII.12-27)

Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem, and burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire. And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. But Nebuzar-adan the captain

of the guard left certain of the poor of the land for vinedressers and for husbandmen.

Also the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basins, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight. And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers; it was hollow. And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these. And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were a hundred round about.

And the captain of the guard took Šeraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door. He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and three-score men of the people of the land, that were found in

the midst of the city. So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

EZEKIEL

The ministry of Ezekiel belongs to the period of the Jewish exile. It began in the fifth year following his deportation to Babylon at the time of the first captivity in 597 B.C., and continued uninterrupted for almost thirty years. Ezekiel was a prophetic disciple of Jeremiah, whose religious teachings he applied in a manner suited to his own temper and to the peculiar conditions of a captive and exiled people. Sharing the conviction of Jeremiah that the city of Jerusalem would be destroyed, he set himself the task of keeping alive the national consciousness and of stemming the tide of spiritual degeneration which was sure to follow the experience of defeat. Accordingly his ministry was that of a pastor or priest as well as a prophet or teacher. He interested himself in the social life of the community, he organized and superintended its public worship, he wrote and delivered carefully prepared sermons, he sent pastoral letters to his communicants, and nourished in them the hope of the reestablishment of the nation.

Jeremiah had individualized religion by his emphasis upon spiritual personality; Ezekiel, accepting this new interpretation, proceeded beyond his teacher in the establishment of an individual religious community. Thus the foundation was laid for the development of Ezekiel's view of a separated or holy people as the goal of Israel's history.

The Book of Ezekiel is a literary unit. It shows evidence of a strong creative imagination, inclined to elaborate description. Its style is characterized above all by its symbolism, of which the parable and the allegory are the most important types. Unlike most prophetic books, which display spontaneity, it gives evidence of the reflective and studious mind of the later didactic or wisdom literature. Nevertheless the Book is admirably suited to the time and religious purpose of the author, and takes its place in the list of the valued literary productions of the Old Testament.

THE WATCHMAN

(*Ezekiel XXXIII.1-19*)

AGAIN the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine

away in them, how should we then live? Say unto them, As I live, saith the LORD God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live.

Yet the children of thy people say, The way of the Lord is not equal; but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

THE SHEPHERDS OF ISRAEL

(Ezekiel XXXIV)

AND the word of the LORD came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the LORD God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill. Yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

Therefore, ye shepherds, hear the word of the LORD: As I live, saith the LORD God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves and fed not my flock; therefore, O ye shepherds, hear the word of the LORD: Thus saith the LORD God: Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock

from their mouth, that they may not be meat for them. For thus saith the LORD God: Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the river, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the LORD God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

And as for you, O my flock, thus saith the LORD God: Behold, I judge between cattle and cattle, between the rams and the he-goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

Therefore thus saith the LORD God unto them: Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your

horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the LORD God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the LORD God.

THE VALLEY OF DRY BONES

(Ezekiel XXXVII.1-14)

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O LORD God, thou knowest.

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the LORD God unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the LORD God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones

are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the LORD God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

SECOND ISAIAH

Chapters XL-LXII of the Book of Isaiah differ from the first thirty-nine chapters in their historical background, their literary style, and the distinctly individual nature of their religious ideas. This later section here discussed does not predict the exile, but presupposes it; its phraseology, its symbolism and general literary structure have almost nothing in common with First Isaiah, not even with those portions written late in the public career of the prophet. It introduces the reader to a completely new and different realm of religious thought. First Isaiah is the oratory of an active and energetic religious statesman; Second Isaiah is the poetry of a contemplative spiritual mystic. Wood and Grant say in "The Bible as Literature": "First Isaiah is incisive, compact, forceful; Second Isaiah is fuller in statement, more argumentative, more deliberate. The first uses imagery largely drawn from nature; the second, largely drawn from human emotions."

The most appropriate date for these chapters is near the close of the period of the exile, perhaps about 550 B.C. They begin with a "trumpet call to faith" announcing Israel's release from the captivity and proclaiming in language of incomparable beauty the greatness and power of God. The prophet then introduces the ideal figure of the Servant of Jehovah, through whose sorrows, sufferings and death the message of universal redemption shall be brought to the nations of the earth, and Israel itself shall thereby be redeemed. The closing chapters present a picture of a restored nation and an ideal and new Jerusalem to which all the people of the world shall look for the coming of the new Messianic era of universal peace, brotherhood and faith in God.

Second Isaiah is the culmination and synthesis of all that is noblest in Jewish religion. Its refined ethical monotheism and the deeply self-sacrificial element in its missionary spirit are beyond praise.

“COMFORT YE MY PEOPLE”

(*Isaiah XL*)

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD hath spoken it.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the LORD bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the LORD God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? Or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

A NEW SONG

(*Isaiah* XLII.1-16)

BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth; he shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.

Thus saith God the LORD, he that created the heavens,

and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD; that is my name; and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them.

Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands. The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies.

I have long time holden my peace; I have been still, and refrained myself. Now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

A LIGHT TO THE GENTILES

(Isaiah XLIX.1-15)

LISTEN, O isles, unto me; and hearken, ye people, from far. The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name; and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me, and said unto me, Thou art my servant, O Israel, in whom I will be glorified.

Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of

the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the LORD hath comforted his people, and will have mercy upon his afflicted.

But Zion said, The LORD hath forsaken me, and my LORD hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.

A SONG OF GOOD TIDINGS

(*Isaiah* LII.1-10)

AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem. Loose thyself

from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the LORD God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? They that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. Therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak: behold, it is I.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the LORD shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem; for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

“WHO HATH BELIEVED OUR REPORT?”

(*Isaiah* LIII)

WHO hath believed our report and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground;

he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

“HO, EVERY ONE THAT THIRSTETH”

(*Isaiah LV*)

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me

void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

A SONG OF LIBERTY

(*Isaiah* LXI.1-3)

THE Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

HAGGAI AND ZECHARIAH

In 538 B.C., after forty-eight years of continuous captivity, the period of the Jewish exile had come to a close with the Persian conquest of the empire of Babylonia. In consequence of a generous edict of Cyrus, a company of about forty thousand patriotic Jews had returned to Palestine and settled in the vicinity of Jerusalem, which was then without protection against foreign invasion and without a temple of worship. Eighteen years had passed since the establishment of the colony constituting the faithful remnant, whose return, according to the great prophets of the past, was to usher in the new era of peace and prosperity. The promised blessings, however, had thus far failed of realization. Two prophets arose who offered an explanation for this delay: Haggai, a layman and native of Palestine; Zechariah, a descendant from a family of priests and a member of the newly settled pilgrim colony from Babylon.

These two prophets were contemporaries, with essentially one and the same message, which may be summed up in a very few words: The restored community had failed in its fulfilment of the expectations of Israel's great prophets because it had in reality forgotten God. Convincing proof of this fact was that no successful attempt had been made to build the Temple. Let the new temple be built and it would become at once the symbol of the return of God's favor, and the center of the new and anticipated Messianic era.

The style and structure of the books of Haggai and Zechariah are in marked contrast. The former is a simple, straightforward, unadorned and practical appeal to the religious sense of the people; the latter is colorful, symbolical, and poetic, and abounds in visions, threatenings, and in promises and pictures of a bright and happy future. The book of Zechariah is composed of two distinct parts, of which Chapters IX-XIV may be the work of another author.

THE BUILDING OF THE TEMPLE

(Haggai I)

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built. Then came the word of the LORD by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the LORD of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

Thus saith the LORD of hosts: Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD. Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I am with you, saith the LORD. And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king.

THE RESTORATION OF JERUSALEM

(*Zechariah* VII.8-VIII.8)

AND the word of the LORD came unto Zechariah, saying, Thus speaketh the LORD of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the LORD of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD

of hosts. But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

Again the word of the LORD of hosts came to me, saying, Thus saith the LORD of hosts: I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

Thus saith the LORD: I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

Thus saith the LORD of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.

Thus saith the LORD of hosts: If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the LORD of hosts.

Thus saith the LORD of hosts: Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

“REJOICE, O DAUGHTER OF ZION”

(*Zechariah* IX.9-17)

REJOICE greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee: he

is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

Turn you to the strong hold, ye prisoners of hope; even today do I declare that I will render double unto thee, when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning; and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the LORD their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids.

JONAH

Jonah the prophet is mentioned in II Kings XIV. 25, where his religious ministry is referred to the period of Jeroboam II. He was in all probability a contemporary of Amos. Nothing of the content of Jonah's preaching has been preserved in the Bible except the single prophetic message: "Yet forty days, and Nineveh shall be destroyed." The remainder of the book of Jonah is of the narrative type, and belongs in a class with the stories gathered about the prophets Elijah and Elisha. It is without a doubt based upon a historical incident in the life of the prophet, but this incident received at the hand of a late writer the romantic elaboration and literary embellishment which were considered essential to the moral and religious aim of the book. It is therefore no more necessary to be taken literally than the story of Eden or the symbolism of Ezekiel. Every item of internal evidence for the date of the book points to a comparatively late period, probably about 450 B.C.

The religious teaching of the Book of Jonah is the noblest found in the literature of the Old Testament, and is duplicated elsewhere only in Jeremiah and the Second Isaiah. It is, in fact, a synthesis of the high spiritual individualism of Jeremiah and the renowned universalism of Second Isaiah, a concrete and masterful representation of the never-failing love of God for all of mankind.

JONAH SENT TO NINEVEH

(*Jonah* I-IV)

Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city,

and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said everyone to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us. What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

And he said unto them, I am a Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? For the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea

be calm unto you; for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not; for the sea wrought, and was tempestuous against them. Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O LORD, has done as it pleased thee.

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever; yet hast thou brought up my life from corruption, O LORD my God. When my soul fainted within me I remembered the LORD; and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD. And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the LORD, and said, I pray, thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

Then said the LORD, Doest thou well to be angry?

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

MALACHI AND JOEL

The earnest plea of Haggai and Zechariah for the building of the temple had met with a ready response. But the religious enthusiasm of the restored Jewish community rapidly subsided, and later turned to open discouragement and doubt as to God's interest in them, or His power to help them. Doubt, in turn, led to moral and religious indifference.

Malachi rebuked the priests for the neglect of their temple duties, he reproved the people for their religious doubt and indifference, he discountenanced their foreign intermarriages, and, for the future payment of their tithes, promised upon them and their land a blessing so great "that there shall not be room enough to receive it." The Book of Malachi was originally without a title, the word Malachi meaning simply "My Messenger." Accordingly nothing is definitely known of the author of this book, which belongs in the fifth century B.C., to the period of Ezra and Nehemiah.

The date for the Book of Joel must be determined by internal evidence. It probably belongs to a period somewhat later than that of Ezra and Nehemiah and reflects the religious awakening which followed the message of Malachi. The moral and social reform, however, needed the deepening spiritual influence of a prophet with his message of encouragement and hope. This was the mission of Joel, who, going for much of his inspiration and material back to the golden age of Hebrew prophecy, emphasized, above all else, the outpouring of the Divine Spirit. The literary style of Joel, in contrast to Haggai and Malachi, is poetic, graceful, and spontaneous. Its imagery and symbolism, together with a somewhat racial exclusiveness, and in particular its detailed analysis of a future world crisis, described as the "Day of Jehovah," point toward a transition from the prophetic to the apocalyptic tendency in Hebrew literature.

THE COMING OF THE LORD

(Malachi III-IV.3)

BEHOLD, I will send my messenger, and he shall prepare the way before me; and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the LORD of hosts.

But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes

into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the LORD of hosts.

Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of

righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

“I WILL POUR OUT MY SPIRIT”

(*Joel* II. 28-32)

AND it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

DANIEL

The Book of Daniel was very probably written some time between 170 and 165 B.C., immediately prior to the Maccabean uprising against the atrocious persecution of the Jewish community under the direction of Antiochus Epiphanes, king of the Syrian division of the Greek empire which then controlled Judah. It was written as a call to faith and to unfaltering endurance against the attempt of Antiochus to annihilate Judaism as a part of his plan for the spread of Hellenistic culture. The persecution reached its height on the 25th of Kislev (December), 168 B.C., when by order of the king swine's flesh was offered to Zeus upon the sacred altar of the temple in Jerusalem.

The Book of Daniel is an excellent example of a new type of literature which sprang up in the late and trying years of Old Testament history. Growing out of prophecy, with which it had much in common, it became increasingly figurative and symbolical, centered its interests chiefly in the future, became less social and more pessimistic in its attitude toward all forms and institutions of human government, and looked forward to a great cataclysmic event in nature or human history, which would become the supernatural agency for the realization of its Messianic hope. This type of literature, because it aims at an uncovering of the future, is commonly called apocalyptic, the Book of Daniel having its Biblical counterpart in the New Testament Book of the Revelation.

Perhaps influenced to some extent by both Persian and Greek thought, this book, which bears the name of a great character of the period of the exile, represents the latest teaching of the Old Testament in its doctrine of angels as the guardian spirits of men and nations, in its refined Messianic hope as the ultimate triumph of the spiritual kingdom of God, and, more particularly, in its first clear expression of faith in the future life.

DANIEL IN BABYLON

(Daniel I)

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes, children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank, so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah, unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender

love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants.

So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah. Therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

THE THREE HEBREW CHILDREN

(Daniel III)

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then a herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near,

and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image. And whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made—well. But if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form

of his visage was changed against Shadrach, Meshach, and Abed-nego. Therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth of the midst of the fire. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his

angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

BELSHAZZAR'S FEAST

(*Daniel V*)

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster

of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen by reason of the words of the king and his lords came into the banquet house; and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers, forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom

the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. And I have heard of thee, that thou canst make interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor; and for the majesty that he gave him, all people, nations, and languages trembled and feared before him. Whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him; and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the LORD of

heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

DANIEL IN THE LIONS' DEN

(*Daniel VI*)

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom, and over these three presidents, of whom Daniel was first, that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and

princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of

the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner

of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

DANIEL'S VISION OF THE FOUR BEASTS

(*Daniel VII*)

IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed. Then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.

The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was

lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns

out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.

THE PSALMS

This book is the most valuable and popular collection of religious poetry in existence. It was the hymnbook of the Jewish community after the building of the second Temple, and belongs for the most part to the exilic and post-exilic periods, although some Psalms may go back as far as the time of David. On this point there has been much discussion, but in this place it is enough to say that no other book of the Old Testament transcends this in the genuineness and universality of its appeal both to the Jewish and to the Christian mind of the present day. As expressions of pure religious devotion, whether as songs of nature, patriotic hymns, tranquil meditations, songs of festive celebration, or common hymns of public worship, these poems of the Bible are unsurpassed.

The Psalter, as it has come down to us, is divided into five sections, each ending in a doxology, and the whole concluding in a doxological Psalm (Psalms XLI, LXXII, LXXXIX, CVI, and CL); this five-fold arrangement was probably made as early as the beginning of the Christian era, to correspond to the five books of the Pentateuch. Another arrangement into three parts has been suggested by Professor Kirkpatrick:—(1) Psalms I-XLI, Personal; (2) Psalms XLII-LXXXIX, National; (3) Psalms XC-CL, Liturgical.

The Psalms, like all Hebrew poetry, are characterized first of all by the distinctly emotional nature of their theme, then by their appropriate use of symbolical and figurative language, and finally by an emphasis upon rhythm, which is best secured through a simple parallelistic arrangement of the two lines of a poetic couplet, in which the second line either repeats, completes, or contrasts with the thought of the first. A good example of antithetic parallelism is the last two lines of the First Psalm which immediately follows.

"BLESSED IS THE MAN"

(Psalm I)

BLESSED is the man that walketh not in the counsel of
the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the LORD;
And in his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of water,
that bringeth forth his fruit in his season;
His leaf also shall not wither;
And whatsoever he doeth shall prosper.
The ungodly are not so;
But are like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the LORD knoweth the way of the righteous;
But the way of the ungodly shall perish.

A SONG OF PRAISE

(Psalm VIII)

O LORD our LORD, how excellent is thy name in all the
earth!
Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings hast thou
ordained strength because of thine enemies,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,

The moon and the stars, which thou hast ordained,
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honor.
Thou madest him to have dominion over the works of
thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
O LORD our LORD, how excellent is thy name in all the
earth!

“THE HEAVENS DECLARE THE GLORY
OF GOD”

(*Psalm XIX*)

THE heavens declare the glory of God;
And the firmament sheweth his handiwork.
Day unto day uttereth speech,
And night unto night sheweth knowledge,
There is no speech nor language,
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven, and
his circuit unto the ends of it;

And there is nothing hid from the heat thereof.
The law of the LORD is perfect, converting the soul;
The testimony of the LORD is sure, making wise the simple.
The statutes of the LORD are right, rejoicing the heart;
The commandment of the LORD is pure, enlightening the eyes.
The fear of the LORD is clean, enduring for ever;
The judgments of the LORD are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned;
And in keeping of them there is great reward.
Who can understand his errors? cleanse thou me from secret faults.
Keep back thy servant also from presumptuous sins;
let them not have dominion over me:
Then shall I be upright, and I shall be innocent from the great transgression.
Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

“THE LORD IS MY SHEPHERD”

(*Psalm XXIII*)

THE LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul;

He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil;

For thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies;

Thou anointest my head with oil;

My cup runneth over.

Surely goodness and mercy shall follow me all the days of my life;

And I will dwell in the house of the LORD for ever.

“THE EARTH IS THE LORD’S”

(*Psalm XXIV*)

THE earth is the LORD's, and the fulness thereof;

The world, and they that dwell therein.

For he hath founded it upon the seas,

And established it upon the floods.

Who shall ascend into the hill of the LORD?

Or who shall stand in his holy place?

He that hath clean hands, and a pure heart;

Who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the LORD,

And righteousness from the God of his salvation.

This is the generation of them that seek him,

That seek thy face, O Jacob.

Lift up your heads, O ye gates;

And be ye lift up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of glory?
The LORD strong and mighty, the LORD mighty in battle.
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of glory?
The LORD of hosts, he is the King of glory.

“THE LORD IS MY LIGHT”

(*Psalms* XXVII)

THE LORD is my light and my salvation; whom shall I
fear?
The LORD is the strength of my life; of whom shall I be
afraid?
When the wicked, even mine enemies and my foes, came
upon me to eat up my flesh, they stumbled and fell.
Though an host should encamp against me, my heart shall
not fear;
Though war should rise against me, in this will I be
confident.
One thing have I desired of the LORD, that will I seek
after:
That I may dwell in the house of the LORD all the days
of my life,
To behold the beauty of the LORD,
And to enquire in his temple.
For in the time of trouble he shall hide me in his pavilion;
In the secret of his tabernacle shall he hide me; he shall
set me up upon a rock.

And now shall mine head be lifted up above mine enemies
round about me;
Therefore will I offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the LORD.
Hear, O LORD, when I cry with my voice;
Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face;
My heart said unto thee, Thy face, LORD, will I seek.
Hide not thy face far from me;
Put not thy servant away in anger:
Thou hast been my help; leave me not,
Neither forsake me, O God of my salvation.
When my father and my mother forsake me, then the
LORD will take me up.
Teach me thy way, O LORD, and lead me in a plain path,
because of mine enemies.
Deliver me not over unto the will of mine enemies;
For false witnesses are risen up against me, and such as
breathe out cruelty.
I had fainted, unless I had believed to see the goodness
of the LORD in the land of the living.
Wait on the LORD; be of good courage, and he shall
strengthen thine heart;
Wait, I say, on the LORD.

“BLESS THE LORD AT ALL TIMES”

(*Psalm XXXIV*)

I WILL bless the LORD at all times;
His praise shall continually be in my mouth.
My soul shall make her boast in the LORD;

The humble shall hear thereof, and be glad.

O magnify the LORD with me, and let us exalt his name together.

I sought the LORD, and he heard me,
And delivered me from all my fears.

They looked unto him, and were lightened;
And their faces were not ashamed.

This poor man cried, and the LORD heard him,
And saved him out of all his troubles.

The angel of the LORD encampeth round about them that
fear him,

And delivereth them.

O taste and see that the LORD is good;

Blessed is the man that trusteth in him.

O fear the LORD, ye his saints:

For there is no want to them that fear him.

The young lions do lack, and suffer hunger;

But they that seek the LORD shall not want any good
thing.

Come, ye children, hearken unto me;

I will teach you the fear of the LORD.

What man is he that desireth life,

And loveth many days, that he may see good?

Keep thy tongue from evil,

And thy lips from speaking guile.

Depart from evil, and do good;

Seek peace, and pursue it.

The eyes of the LORD are upon the righteous,

And his ears are open unto their cry.

The face of the LORD is against them that do evil,

To cut off the remembrance of them from the earth.

The righteous cry and the LORD heareth,

And delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart;

And saveth such as be of a contrite spirit.
 Many are the afflictions of the righteous;
 But the LORD delivereth him out of them all.
 He keepeth all his bones;
 Not one of them is broken.
 Evil shall slay the wicked;
 And they that hate the righteous shall be desolate.
 The LORD redeemeth the soul of his servants;
 And none of them that trust in him shall be desolate.

“FRET NOT THYSELF BECAUSE OF
EVILDOERS”

(*Psalm XXXVII*)

FRET not thyself because of evildoers,
 Neither be thou envious against the workers of iniquity.
 For they shall soon be cut down like the grass,
 And wither as the green herb.
 Trust in the LORD, and do good;
 So shalt thou dwell in the land, and verily thou shalt be
 fed.
 Delight thyself also in the LORD;
 And he shall give thee the desires of thine heart.
 Commit thy way unto the LORD; trust also in him;
 And he shall bring it to pass.
 And he shall bring forth thy righteousness as the light,
 And thy judgment as the noonday.
 Rest in the LORD, and wait patiently for him;
 Fret not thyself because of him who prospereth in his
 way,
 Because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath;
Fret not thyself in any wise to do evil.
For evildoers shall be cut off;
But those that wait upon the LORD, they shall inherit the
earth.

For yet a little while, and the wicked shall not be;
Yea, thou shalt diligently consider his place, and it shall
not be.

But the meek shall inherit the earth,
And shall delight themselves in the abundance of peace.
The wicked plotteth against the just,
And gnasheth upon him with his teeth.
The LORD shall laugh at him;
For he seeth that his day is coming.
The wicked have drawn out the sword,
And have bent their bow,
To cast down the poor and needy,
And to slay such as be of upright conversation.
Their sword shall enter into their own heart,
And their bows shall be broken.

A little that a righteous man hath is better than the riches
of many wicked.

For the arms of the wicked shall be broken;
But the LORD upholdeth the righteous.
The LORD knoweth the days of the upright;
And their inheritance shall be for ever.
They shall not be ashamed in the evil time;
And in the days of famine they shall be satisfied.
But the wicked shall perish,
And the enemies of the LORD shall be as the fat of lambs;
They shall consume;
Into smoke shall they consume away.
The wicked borroweth, and payeth not again;
But the righteous showeth mercy, and giveth.

For such as be blessed of him shall inherit the earth;
And they that be cursed of him shall be cut off.
The steps of a good man are ordered by the LORD;
And he delighteth in his way.
Though he fall, he shall not be utterly cast down;
For the LORD upholdeth him with his hand.
I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.
He is ever merciful, and lendeth;
And his seed is blessed.
Depart from evil, and do good;
And dwell for evermore.
For the LORD loveth judgment, and forsaketh not his
saints;
They are preserved for ever;
But the seed of the wicked shall be cut off.
The righteous shall inherit the land,
And dwell therein for ever.
The mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.
The law of his God is in his heart;
None of his steps shall slide.
The wicked watcheth the righteous,
And seeketh to slay him.
The LORD will not leave him in his hand,
Nor condemn him when he is judged.
Wait on the LORD, and keep his way, and he shall exalt
thee to inherit the land;
When the wicked are cut off, thou shalt see it.
I have seen the wicked in great power,
And spreading himself like a green bay tree.
Yet he passed away, and, lo, he was not;
Yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright;
For the end of that man is peace.
But the transgressors shall be destroyed together;
The end of the wicked shall be cut off.
But the salvation of the righteous is of the LORD;
He is their strength in the time of trouble.
And the LORD shall help them, and deliver them.
He shall deliver them from the wicked,
And save them, because they trust in him.

A PLEA FOR MERCY

(*Psalm XXXIX*)

I SAID, I will take heed to my ways,
That I sin not with my tongue;
I will keep my mouth with a bridle, while the wicked is
before me.
I was dumb with silence, I held my peace, even from
good;
And my sorrow was stirred.
My heart was hot within me;
While I was musing the fire burned:
Then spake I with my tongue,
LORD, make me to know mine end, and the measure of
my days, what it is;
That I may know how frail I am.
Behold, thou hast made my days as a handbreadth;
And mine age is as nothing before thee;
Verily every man at his best state is altogether vanity.
Surely every man walketh in a vain show;
Surely they are disquieted in vain;

He heapeth up riches, and knoweth not who shall gather them.

And now, LORD, what wait I for?

My hope is in thee.

Deliver me from all my transgressions;

Make me not the reproach of the foolish.

I was dumb, I opened not my mouth;

Because thou didst it.

Remove thy stroke away from me;

I am consumed by the blow of thine hand.

When thou with rebukes dost correct man for iniquity,
thou makest his beauty to consume away like a moth;

Surely every man is vanity.

Hear my prayer, O LORD, and give ear unto my cry;

Hold not thy peace at my tears;

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence, and be no more.

“AS THE HART PANTETH”

(*Psalm XLII*)

As the hart panteth after the water brooks,

So panteth my soul after thee, O God.

My soul thirsteth for God, for the living God;

When shall I come and appear before God?

My tears have been my meat day and night, while they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me;

For I had gone with the multitude,

I went with them to the house of God,
With the voice of joy and praise,
With a multitude that kept holy day.
Why art thou cast down, O my soul?
And why art thou disquieted in me?
Hope thou in God;
For I shall yet praise him for the help of his countenance.
O my God, my soul is cast down within me;
Therefore will I remember thee from the land of Jordan,
and of the Hermonites, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterspouts;
All thy waves and thy billows are gone over me.
Yet the LORD will command his lovingkindness in the
daytime,
And in the night his song shall be with me,
And my prayer unto the God of my life.
I will say unto God my rock, Why hast thou forgotten
me?
Why go I mourning because of the oppression of the
enemy?
As with a sword in my bones, mine enemies reproach me,
While they say daily unto me, Where is thy God?
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God;
For I shall yet praise him, who is the health of my
countenance, and my God.

“GOD IS OUR REFUGE”

(*Psalm XLVI*)

GOD is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.
There is a river, the streams whereof shall make glad the city of God,

The holy place of the tabernacle of the most High.

God is in the midst of her; she shall not be moved;

God shall help her, and that right early.

The heathen raged, the kingdoms were moved;

He uttered his voice, the earth melted.

The LORD of hosts is with us; the God of Jacob is our refuge.

Come, behold the works of the LORD,

What desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth;

He breaketh the bow, and cutteth the spear in sunder;

He burneth the chariot in the fire.

Be still, and know that I am God;

I will be exalted among the heathen,

I will be exalted in the earth.

The LORD of hosts is with us;

The God of Jacob is our refuge.

"HAVE MERCY UPON ME"

(Psalm LI)

HAVE mercy upon me, O God, according to thy loving-kindness;

According unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity,

And cleanse me from my sin.

For I acknowledge my transgressions;

And my sin is ever before me.

Against thee, thee only, have I sinned,

And done this evil in thy sight;

That thou mightest be justified when thou speakest,

And be clear when thou judgest.

Behold, I was shapen in iniquity;

And in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts;

And in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean;

Wash me, and I shall be whiter than snow.

Make me to hear joy and gladness;

That the bones which thou hast broken may rejoice.

Hide thy face from my sins,

And blot out all mine iniquities.

Create in me a clean heart, O God;

And renew a right spirit within me.

Cast me not away from thy presence;

And take not thy holy spirit from me.

Restore unto me the joy of thy salvation;

And uphold me with thy free spirit.

Then will I teach transgressors thy ways;

And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God of my
salvation;
And my tongue shall sing aloud of thy righteousness.
O LORD, open thou my lips;
And my mouth shall show forth thy praise.
For thou desirest not sacrifice; else would I give it;
Thou delightest not in burnt offering.
The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, thou wilt not
despise.
Do good in thy good pleasure unto Zion;
Build thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifices of right-
eousness,
With burnt offering and whole burnt offering;
Then shall they offer bullocks upon thine altar.

“GOD BE MERCIFUL UNTO US”

(*Psalm* LXVII)

God be merciful unto us, and bless us;
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise thee, O God;
Let all the people praise thee.
O let the nations be glad and sing for joy;
For thou shalt judge the people righteously,
And govern the nations upon earth.
Let the people praise thee, O God;

Let all the people praise thee.
Then shall the earth yield her increase;
And God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

“HOW AMIABLE ARE THY TABERNACLES”

(*Psalm* LXXXIV)

How amiable are thy tabernacles, O LORD of hosts!
My soul longeth, yea, even fainteth for the courts of the
LORD:
My heart and my flesh crieth out for the living God.
Yea, the sparrow hath found a house,
And the swallow a nest for herself, where she may lay
her young,
Even thine altars, O LORD of hosts, my King, and my
God.
Blessed are they that dwell in thy house:
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the ways of them.
Who passing through the valley of Baca make it a well;
The rain also filleth the pools.
They go from strength to strength,
Every one of them in Zion appeareth before God.
O LORD God of hosts, hear my prayer;
Give ear, O God of Jacob.
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the LORD God is a sun and shield;
The LORD will give grace and glory;
No good thing will he withhold from them that walk
uprightly.
O LORD of hosts, blessed is the man that trusteth in thee.

“LORD, THOU HAST BEEN OUR DWELLING,
PLACE”

(*Psalms* XC)

LORD, thou hast been our dwelling place in all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction;
And sayest, Return, ye children of men.
For a thousand years in thy sight are but as yesterday
when it is past,
And as a watch in the night.
Thou carriest them away as with a flood;
They are as a sleep;
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed by thine anger,
And by thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath;

We spend our years as a tale that is told.
The days of our years are threescore years and ten;
And if by reason of strength they be fourscore years,
Yet is their strength labor and sorrow;
For it is soon cut off, and we fly away.
Who knoweth the power of thine anger?
Even according to thy fear, so is thy wrath.
So teach us to number our days,
That we may apply our hearts unto wisdom.
Return, O LORD, how long?
And let it repent thee concerning thy servants.
O satisfy us early with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast
 afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory unto their children.
And let the beauty of the LORD our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

CONFIDENCE IN GOD

(*Psalm XCI*)

HE that dwelleth in the secret place of the most High
Shall abide under the shadow of the Almighty.
I will say of the LORD, He is my refuge and my fortress;
My God; in him will I trust.
Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.

He shall cover thee with his feathers, and under his wings
shalt thou trust;

His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night;

Nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness;

Nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy
right hand;

But it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward
of the wicked.

Because thou hast made the LORD, which is my refuge,

Even the most High, thy habitation,

There shall no evil befall thee,

Neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee,

To keep thee in all thy ways.

They shall bear thee up in their hands,

Lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder;

The young lion and the dragon shalt thou trample under
feet.

Because he hath set his love upon me,

Therefore will I deliver him;

I will set him on high,

Because he hath known my name.

He shall call upon me, and I will answer him;

I will be with him in trouble;

I will deliver him, and honor him.

With long life will I satisfy him,

And show him my salvation.

A NEW SONG

(Psalm XCVI)

O SING unto the LORD a new song :
 Sing unto the LORD, all the earth.
 Sing unto the LORD, bless his name ;
 Show forth his salvation from day to day.
 Declare his glory among the heathen,
 His wonders among all people.
 For the LORD is great, and greatly to be praised ;
 He is to be feared above all gods.
 For all the gods of the nations are idols ;
 But the LORD made the heavens.
 Honor and majesty are before him ;
 Strength and beauty are in his sanctuary.
 Give unto the LORD, O ye kindreds of the people,
 Give unto the LORD glory and strength.
 Give unto the LORD the glory due unto his name ;
 Bring an offering, and come into his courts.
 O worship the LORD in the beauty of holiness ;
 Fear before him, all the earth.
 Say among the heathen that the LORD reigneth ;
 The world also shall be established that it shall not be
 moved ;
 He shall judge the people righteously.
 Let the heavens rejoice, and let the earth be glad ;
 Let the sea roar, and the fulness thereof.
 Let the field be joyful, and all that is therein ;
 Then shall all the trees of the wood rejoice before the
 LORD ;
 For he cometh,
 For he cometh to judge the earth ;

He shall judge the world with righteousness,
And the people with his truth.

“HE COMETH TO JUDGE THE EARTH”

(*Psalm* XCVIII)

O SING unto the LORD a new song;
For he hath done marvelous things;
His right hand and his holy arm
Hath gotten him the victory.
The LORD hath made known his salvation;
His righteousness hath he openly showed in the sight of
the heathen.
He hath remembered his mercy and his truth toward the
house of Israel;
All the ends of the earth have seen the salvation of our
God.
Make a joyful noise unto the LORD, all the earth;
Make a loud noise, and rejoice, and sing praise.
Sing unto the LORD with the harp, with the harp, and the
voice of a psalm.
With trumpets and sound of cornet make a joyful noise
before the LORD, the King.
Let the sea roar, and the fulness thereof;
The world, and they that dwell therein.
Let the floods clap their hands;
Let the hills be joyful together before the Lord;
For he cometh to judge the earth:
With righteousness shall he judge the world,
And the people with equity.

"BLESS THE LORD, O MY SOUL"

(Psalm CIII)

BLESS the LORD, O my soul;
And all that is within me, bless his holy name.
Bless the LORD, O my soul,
And forget not all his benefits,
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender
mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.
The LORD executeth righteousness
And judgment for all that are oppressed.
He made known his ways unto Moses, His acts unto the
children of Israel.
The LORD is merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide;
Neither will he keep his anger for ever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the LORD pitieth them that fear him.
For he knoweth our frame; He remembereth that we are
dust.

As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the LORD is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children,
To such as keep his covenant,
And to those that remember his commandments to do them.
The LORD hath prepared his throne in the heavens;
And his kingdom ruleth over all.
Bless the LORD, ye his angels,
That excel in strength,
That do his commandments, hearkening unto the voice of his word.
Bless ye the LORD, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the LORD, all his works in all places of his dominion;
Bless the LORD, O my soul.

THE POWER OF GOD

(*Psalm CIV*)

BLESS the LORD, O my soul,
O LORD my God, thou art very great;
Thou art clothed with honor and majesty.
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters;

Who maketh the clouds his chariot;
Who walketh upon the wings of the wind;
Who maketh his angels spirits;
His ministers a flaming fire;
Who laid the foundations of the earth, that it should not
be removed for ever.

Thou coveredst it with the deep as with a garment;
The waters stood above the mountains.

At thy rebuke they fled;

At the voice of thy thunder they hasted away.

They go up by the mountains;

They go down by the valleys unto the place which thou
hast founded for them.

Thou hast set a bound that they may not pass over;

That they turn not again to cover the earth.

He sendeth the springs into the valleys,

Which run among the hills.

They give drink to every beast of the field;

The wild asses quench their thirst.

By them shall the fowls of the heaven have their
habitation,

Which sing among the branches.

He watereth the hills from his chambers;

The earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle,

And herb for the service of man;

That he may bring forth food out of the earth;

And wine that maketh glad the heart of man,

And oil to make his face to shine,

And bread which strengtheneth man's heart.

The trees of the LORD are full of sap;

The cedars of Lebanon, which he hath planted;

Where the birds make their nests.

As for the stork, the fir trees are her house.

The high hills are a refuge for the wild goats,
And the rocks for the conies.
He appointed the moon for seasons;
The sun knoweth his going down.
Thou makest darkness, and it is night;
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work and to his labor until the
evening.
O LORD, how manifold are thy works!
In wisdom hast thou made them all;
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable, both small
and great beasts.
There go the ships;
There is that leviathan, whom thou hast made to play
therein.
These wait all upon thee;
That thou mayest give them their meat in due season.
That thou givest them they gather;
Thou openest thine hand, they are filled with good.
Thou hidest thy face, they are troubled;
Thou takest away their breath, they die, and return to
their dust.
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the earth.
The glory of the LORD shall endure for ever;
The LORD shall rejoice in his works.
He looketh on the earth, and it trembleth;
He toucheth the hills, and they smoke.

I will sing unto the LORD as long as I live;
I will sing praise to my God while I have my being.
My meditation of him shall be sweet;
I will be glad in the LORD.
Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the LORD, O my soul.
Praise ye the LORD.

“O GIVE THANKS UNTO THE LORD”

(*Psalm CVII*)

O GIVE thanks unto the LORD, for he is good;
For his mercy endureth for ever.
Let the redeemed of the LORD say so,
Whom he hath redeemed from the hand of the enemy;
And gathered them out of the lands, from the east, and
from the west, from the north, and from the south.
They wandered in the wilderness in a solitary way;
They found no city to dwell in.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the LORD in their trouble,
And he delivered them out of their distresses.
And he led them forth by the right way,
That they might go to a city of habitation.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
For he satisfieth the longing soul,

And filleth the hungry soul with goodness.
Such as sit in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they rebelled against the words of God,
And contemned the counsel of the most High;
Therefore he brought down their heart with labor;
They fell down, and there was none to help.
Then they cried unto the LORD in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of
death,
And brake their bands in sunder.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.
Fools because of their transgression, and because of their
iniquities, are afflicted.
Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the LORD in their trouble,
And he saveth them out of their distresses.
He sent his word, and healed them,
And delivered them from their destructions.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
And let them sacrifice the sacrifices of thanksgiving,
And declare his works with rejoicing.
They that go down to the sea in ships,
That do business in great waters;
These see the works of the LORD, and his wonders in the
deep.

For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the
depths ;
Their soul is melted because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wit's end.
Then they cry unto the LORD in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet ;
So he bringeth them unto their desired haven.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men !
Let them exalt him also in the congregation of the people,
And praise him in the assembly of the elders.
He turneth rivers into a wilderness,
And the watersprings into dry ground ;
A fruitful land into barrenness,
For the wickedness of them that dwell therein.
He turneth the wilderness into a standing water,
And dry ground into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city for habitation,
And sow the fields, and plant vineyards,
Which may yield fruits of increase.
He blesseth them also, so that they are multiplied greatly ;
And suffereth not their cattle to decrease.
Again, they are minished
And brought low through oppression, affliction, and
sorrow.
He poureth contempt upon princes,

And causeth them to wander in the wilderness, where
there is no way.

Yet setteth he the poor on high from affliction,

And maketh him families like a flock.

The righteous shall see it, and rejoice;

And all iniquity shall stop her mouth.

Whoso is wise, and will observe these things,

Even they shall understand the lovingkindness of the
LORD.

“WHEN ISRAEL WENT OUT OF EGYPT”

(*Psalm CXIV*)

WHEN Israel went out of Egypt,

The house of Jacob from a people of strange language;

Judah was his sanctuary,

And Israel his dominion.

The sea saw it, and fled;

Jordan was driven back.

The mountains skipped like rams,

And the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest?

Thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams;

And ye little hills, like lambs?

Tremble, thou earth, at the presence of the LORD,

At the presence of the God of Jacob,

Which turned the rock into a standing water,

The flint into a fountain of waters.

"NOT UNTO US"

(Psalm CXV)

NOT unto us, O LORD, not unto us, but unto thy name
give glory, for thy mercy, and for thy truth's sake.
Wherefore should the heathen say, Where is now their
God?

But our God is in the heavens;
He hath done whatsoever he hath pleased.
Their idols are silver and gold,
The work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;
They have hands, but they handle not;
Feet have they, but they walk not;
Neither speak they through their throat.
They that make them are like unto them;
So is every one that trusteth in them.
O Israel, trust thou in the LORD;
He is their help and their shield.
O house of Aaron, trust in the LORD;
He is their help and their shield.
Ye that fear the LORD, trust in the LORD;
He is their help and their shield.
The LORD hath been mindful of us;
He will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.
He will bless them that fear the LORD, both small and
great.

The LORD shall increase you more and more, you and your children.

Ye are blessed of the LORD which made heaven and earth.

The heaven, even the heavens, are the LORD's;

But the earth hath he given to the children of men.

The dead praise not the LORD,

Neither any that go down into silence.

But we will bless the LORD from this time forth and for evermore.

Praise the LORD.

"I WILL LIFT UP MINE EYES"

(*Psalm CXXI*)

I WILL lift up mine eyes unto the hills,

From whence cometh my help.

My help cometh from the LORD,

Which made heaven and earth.

He will not suffer thy foot to be moved;

He that keepeth thee will not slumber.

Behold, he that keepeth Israel

Shall neither slumber nor sleep.

The LORD is thy keeper;

The LORD is thy shade upon thy right hand.

The sun shall not smite thee by day,

Nor the moon by night.

The LORD shall preserve thee from all evil;

He shall preserve thy soul.

The LORD shall preserve thy going out and thy coming in

From this time forth, and even for evermore.

THE HOUSE OF THE LORD

(Psalm CXXII)

I WAS glad when they said unto me,
Let us go into the house of the LORD.
Our feet shall stand within thy gates, O Jerusalem.
Jerusalem is builded as a city that is compact together ;
Whither the tribes go up, the tribes of the LORD, unto the
testimony of Israel,
To give thanks unto the name of the LORD.
For there are set thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem ;
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes, I will now say,
Peace be within thee.
Because of the house of the LORD our God I will seek
thy good.

THE CAPTIVITY OF ZION

(Psalm CXXVI)

WHEN the LORD turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter, and our tongue
with singing ;
Then said they among the heathen,
The LORD hath done great things for them.

The LORD hath done great things for us;
Whereof we are glad.
Turn again our captivity, O LORD,
As the streams in the south.
They that sow in tears
Shall reap in joy.
He that goeth forth and weepeth, bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.

“EXCEPT THE LORD BUILD THE HOUSE”

(*Psalm CXXVII*)

EXCEPT the LORD build the house, they labor in vain that
build it;
Except the LORD keep the city, the watchman waketh but
in vain.
It is vain for you to rise up early, to sit up late, to eat
the bread of sorrows;
For so he giveth his beloved sleep.
Lo, children are a heritage of the LORD,
And the fruit of the womb is his reward.
As arrows are in the hand of a mighty man,
So are children of the youth.
Happy is the man that hath his quiver full of them;
They shall not be ashamed,
But they shall speak with the enemies in the gate.

“OUT OF THE DEPTHS”

(*Psalm CXXX*)

OUT of the depths have I cried unto thee, O LORD.

LORD, hear my voice;

Let thine ears be attentive to the voice of my supplications.

If thou, LORD, shouldest mark iniquities, O LORD, who shall stand?

But there is forgiveness with thee,

That thou mayest be feared.

I wait for the LORD,

My soul doth wait,

And in his word do I hope.

My soul waiteth for the LORD more than they that watch for the morning;

I say, more than they that watch for the morning.

Let Israel hope in the LORD;

For with the LORD there is mercy,

And with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

“HIS MERCY ENDURETH FOR EVER”

(*Psalm CXXXVI*)

O GIVE thanks unto the LORD; for he is good:

For his mercy endureth for ever.

O give thanks unto the God of gods:

For his mercy endureth for ever.

O give thanks to the LORD of lords:

For his mercy endureth for ever.

To him who alone doeth great wonders :

For his mercy endureth for ever.

To him that by wisdom made the heavens :

For his mercy endureth for ever.

To him that stretched out the earth above the waters :

For his mercy endureth for ever.

To him that made great lights :

For his mercy endureth for ever.

The sun to rule by day :

For his mercy endureth for ever.

The moon and stars to rule by night :

For his mercy endureth for ever.

To him that smote Egypt in their first born :

For his mercy endureth for ever.

And brought out Israel from among them :

For his mercy endureth for ever.

With a strong hand, and with a stretched out arm :

For his mercy endureth for ever.

To him which divided the Red sea into parts :

For his mercy endureth for ever.

And made Israel to pass through the midst of it :

For his mercy endureth for ever.

But overthrew Pharaoh, and his host in the Red sea :

For his mercy endureth for ever.

To him which led his people through the wilderness :

For his mercy endureth for ever.

To him which smote great kings :

For his mercy endureth for ever.

And slew famous kings :

For his mercy endureth for ever.

Sihon king of the Amorites :

For his mercy endureth for ever.

And Og the king of Bashan :

For his mercy endureth for ever.
 And gave their land for a heritage:
For his mercy endureth for ever.
 Even a heritage unto Israel his servant:
For his mercy endureth for ever.
 Who remembered us in our low estate:
For his mercy endureth for ever.
 And hath redeemed us from our enemies:
For his mercy endureth for ever.
 Who giveth food to all flesh:
For his mercy endureth for ever.
 O give thanks unto the God of heaven:
For his mercy endureth for ever.

“BY THE RIVERS OF BABYLON”

(*Psalm CXXXVII*)

By the rivers of Babylon, there we sat down,
 Yea, we wept, when we remembered Zion.
 We hanged our harps upon the willows in the midst
 thereof.
 For there they that carried us away captive required of
 us a song;
 And they that wasted us required of us mirth, saying,
 Sing us one of the songs of Zion.
 How shall we sing the LORD's song in a strange land?
 If I forget thee, O Jerusalem, let my right hand forget
 her cunning.
 If I do not remember thee, let my tongue cleave to the
 roof of my mouth;
 If I prefer not Jerusalem above my chief joy.

Remember, O LORD, the children of Edom in the day of
Jerusalem;

Who said, Raze it, raze it, even to the foundation thereof.

O daughter of Babylon, who art to be destroyed;

Happy shall he be, that rewardeth thee as thou hast
served us.

Happy shall he be,

That taketh and dasheth thy little ones against the stones.

“O LORD, THOU HAST SEARCHED ME”

(*Psalm CXXXIX*)

O LORD, thou hast searched me, and known me.

Thou knowest my downsitting and mine uprising,

Thou understandest my thought afar off.

Thou compassest my path and my lying down,

And art acquainted with all my ways.

For there is not a word in my tongue,

But, lo, O LORD, thou knowest it altogether.

Thou hast beset me behind and before,

And laid thine hand upon me.

Such knowledge is too wonderful for me;

It is high, I cannot attain unto it.

Whither shall I go from thy spirit?

Or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there;

If I make my bed in hell, behold thou art there.

If I take the wings of the morning,

And dwell in the uttermost parts of the sea,

Even there shall thy hand lead me,

And thy right hand shall hold me.

If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
Yea, the darkness hideth not from thee;
But the night shineth as the day;
The darkness and the light are both alike to thee.
For thou hast possessed my reins:
Thou hast covered me in my mother's womb.
I will praise thee;
For I am fearfully and wonderfully made:
Marvelous are thy works;
And that my soul knoweth right well.
My substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being imperfect;
And in thy book all my members were written,
Which in continuance were fashioned,
When as yet there was none of them.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than
the sand:
When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God;
Depart from me therefore, ye bloody men.
For they speak against thee wickedly,
And thine enemies take thy name in vain.
Do not I hate them, O LORD, that hate thee?
And am not I grieved with those that rise up against
thee?
I hate them with perfect hatred:
I count them mine enemies.
Search me, O God, and know my heart:
Try me, and know my thoughts:

And see if there be any wicked way in me,
And lead me in the way everlasting.

“LORD, WHAT IS MAN!”

(*Psalm CXLIV*)

BLESSED be the LORD my strength,
Which teacheth my hands to war, and my fingers to
fight;
My goodness, and my fortress;
My high tower, and my deliverer;
My shield, and he in whom I trust;
Who subdueth my people under me.
LORD, what is man, that thou takest knowledge of him!
Or the son of man, that thou makest account of him!
Man is like to vanity:
His days are as a shadow that passeth away.
Bow thy heavens, O LORD, and come down;
Touch the mountains, and they shall smoke.
Cast forth lightning, and scatter them;
Shoot out thine arrows, and destroy them.
Send thine hand from above;
Rid me, and deliver me out of great waters, from the
hand of strange children;
Whose mouth speaketh vanity,
And their right hand is a right hand of falsehood.
I will sing a new song unto thee, O God;
Upon a psaltery and an instrument of ten strings will I
sing praises unto thee.
It is he that giveth salvation unto kings;
Who delivereth David his servant from the hurtful
sword.

Rid me, and deliver me from the hand of strange
children,
Whose mouth speaketh vanity,
And their right hand is a right hand of falsehood:
That our sons may be as plants grown up in their youth;
That our daughters may be as corner stones, polished
after the similitude of a palace;
That our garners may be full, affording all manner of
store;
That our sheep may bring forth thousands and ten thou-
sands in our streets;
That our oxen may be strong to labor;
That there be no breaking in, nor going out;
That there be no complaining in our streets.
Happy is that people, that is in such a case;
Yea, happy is that people, whose God is the LORD.

"I WILL EXTOL THEE"

(*Psalm CXLV*)

I WILL extol thee, my God, O king;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the LORD, and greatly to be praised;
And his greatness is unsearchable.
One generation shall praise thy works to another,
And shall declare thy mighty acts.
I will speak of the glorious honor of thy majesty,
And of thy wondrous works.
And men shall speak of the might of thy terrible acts;

And I will declare thy greatness.
They shall abundantly utter the memory of thy great
goodness,
And shall sing of thy righteousness.
The LORD is gracious, and full of compassion,
Slow to anger, and of great mercy.
The LORD is good to all,
And his tender mercies are over all his works.
All thy works shall praise thee, O LORD;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.
The LORD upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee;
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.
The LORD is righteous in all his ways,
And holy in all his works.
The LORD is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him;
He also will hear their cry, and will save them.
The LORD preserveth all them that love him;
But all the wicked will he destroy.
My mouth shall speak the praise of the LORD;
And let all flesh bless his holy name for ever and ever.

“THE LORD DOTH BUILD UP JERUSALEM”

(*Psalms* CXLVII)

PRAISE ye the LORD :

For it is good to sing praises unto our God ;

For it is pleasant ;

And praise is comely.

The LORD doth build up Jerusalem :

He gathereth together the outcasts of Israel.

He healeth the broken in heart, and bindeth up their wounds.

He telleth the number of the stars ;

He calleth them all by their names.

Great is our LORD, and of great power :

His understanding is infinite.

The LORD lifteth up the meek :

He casteth the wicked down to the ground.

Sing unto the LORD with thanksgiving ;

Sing praise upon the harp unto our God,

Who covereth the heaven with clouds,

Who prepareth rain for the earth,

Who maketh grass to grow upon the mountains.

He giveth to the beast his food,

And to the young ravens which cry.

He delighteth not in the strength of the horse :

He taketh not pleasure in the legs of a man.

The LORD taketh pleasure in them that fear him,

In those that hope in his mercy.

Praise the LORD, O Jerusalem ;

Praise thy God, O Zion.

For he hath strengthened the bars of thy gates ;

He hath blessed thy children within thee.

He maketh peace in thy borders,
 And filleth thee with the finest of the wheat.
 He sendeth forth his commandment upon earth:
 His word runneth very swiftly.
 He giveth snow like wool:
 He scattereth the hoarfrost like ashes.
 He casteth forth his ice like morsels:
 Who can stand before his cold?
 He sendeth out his word, and melteth them:
 He causeth his wind to blow, and the waters flow.
 He showeth his word unto Jacob,
 His statutes and his judgments unto Israel.
 He hath not dealt so with any nation;
 And as for his judgments, they have not known them.
 Praise ye the LORD.

A PSALM OF THANKSGIVING

(*Psalm* CXLVIII)

PRAISE ye the LORD.
 Praise ye the LORD from the heavens:
 Praise him in the heights.
 Praise ye him, all his angels:
 Praise ye him, all his hosts.
 Praise ye him, sun and moon:
 Praise him, all ye stars of light.
 Praise him, ye heavens of heavens,
 And ye waters that be above the heavens.
 Let them praise the name of the LORD:
 For he commanded, and they were created.
 He hath also stablished them for ever and ever:

He hath made a decree which shall not pass.

Praise the LORD from the earth, ye dragons, and all
deeps;

Fire, and hail;

Snow, and vapors;

Stormy wind fulfilling his word;

Mountains, and all hills;

Fruitful trees, and all cedars:

Beasts, and all cattle;

Creeping things, and flying fowl:

Kings of the earth, and all people;

Princes, and all judges of the earth;

Both young men, and maidens;

Old men, and children:

Let them praise the name of the LORD;

For his name alone is excellent;

His glory is above the earth and heaven.

He also exalteth the horn of his people,

The praise of all his saints;

Even of the children of Israel,

A people near unto him.

Praise ye the LORD.

THE SONG OF THE THREE CHILDREN

This Book, also called "The Prayer of Azarias," is an Apocryphal selection of sixty-eight verses inserted by the translators of the Septuagint between verses 23 and 24 of the third chapter of the Book of Daniel. It is composed of three parts: (1) The Prayer of Azarias; (2) The Story of the Heated Furnace and the Descent of the Angel; (3) The Song of Praise and Thanksgiving for the Deliverance of the Three Martyrs from the Fiery Furnace. Only Part 3 is given below, as it is used in the Anglican Liturgy for an alternative chant in Morning Prayer. The English Book of Common Prayer is older than the Authorized Version, having been adopted in the reign of Elizabeth.

The date and origin of the Song are unknown, and the question whether the Greek text is original or a translation from the Hebrew or Aramaic, is interesting but unsettled.

THE SONG OF THE THREE CHILDREN

(From the Apocrypha)

O ALL ye Works of the LORD, bless ye the LORD:

Praise him, and magnify him for ever.

O ye Angels of the LORD, bless ye the LORD:

Praise him, and magnify him for ever.

O ye Heavens, bless ye the LORD:

Praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the LORD:

Praise him, and magnify him for ever.

- O all ye Powers of the LORD, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Sun and Moon, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Stars of Heaven, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Showers and Dew, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Winds of God, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Fire and Heat, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Winter and Summer, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Dews and Frosts, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Frost and Cold, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Ice and Snow, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Nights and Days, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Light and Darkness, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Lightnings and Clouds, bless ye the LORD:
Praise him, and magnify him for ever.
- O let the Earth bless the LORD:
Yea, let it praise him, and magnify him for ever.
- O ye Mountains and Hills, bless ye the LORD:
Praise him, and magnify him for ever.
- O all ye Green Things upon the Earth, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Wells, bless ye the LORD:
Praise him, and magnify him for ever.

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- O ye Seas and Floods, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Whales, and all that move in the Waters, bless ye
the LORD:
Praise him, and magnify him for ever.
- O ye Fowls of the Air, bless ye the LORD:
Praise him, and magnify him for ever.
- O all ye Beasts and Cattle, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Children of Men, bless ye the LORD:
Praise him, and magnify him for ever.
- O let Israel bless the LORD:
Praise him, and magnify him for ever.
- O ye Priests of the LORD, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Servants of the LORD, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Spirits and Souls of the Righteous, bless ye the
LORD:
Praise him, and magnify him for ever.
- O ye holy and humble Men of heart, bless ye the LORD:
Praise him, and magnify him for ever.
- O Ananias, Azarias, and Misael, bless ye the LORD:
Praise him, and magnify him for ever.

LAMENTATIONS

The Book of Lamentations is composed of five independent poems with the Destruction of Jerusalem in 586 B.C. as their common theme. These poems were written in a meter and rhythm adapted to the elegy or dirge in Hebrew poetry, the two outstanding characteristics of which are the cæsural pause which divides the lines into two unequal parts and the acrostic form or alphabetic arrangement, according to which the first lines of the verses begin in succession with the letters of the Hebrew alphabet.

The sentiment of these dirges is that of a deep and studied grief, intense in the completeness of its picture of woe; it is profound but refined pathos, filling the soul of the writer to the exclusion of all else. The orderliness and dignity of style, although somewhat artificial in its rigid formality, is aptly suited to the controlling mood of the poem.

Though originally attributed to Jeremiah and placed after the book of his prophecies, these poems differ so greatly in phraseology and style from the unadorned and unpremeditated utterances of the prophet that it is altogether more probable that they are the work of a contemporary of Jeremiah who wrote them shortly after the Fall of Jerusalem.

A LAMENT FOR ZION

(Lamentations V.1-8)

REMEMBER, O LORD, what is come upon us:
Consider, and behold our reproach.
Our inheritance is turned to strangers,
Our houses to aliens.
We are orphans and fatherless,

Our mothers are as widows.
We have drunken our water for money;
Our wood is sold unto us.
Our necks are under persecution:
We labor, and have no rest.
We have given the hand to the Egyptians, and to the
Assyrians,
To be satisfied with bread.
Our fathers have sinned, and are not;
And we have borne their iniquities.
Servants have ruled over us:
There is none that doth deliver us out of their hand.

THE SONG OF SOLOMON

A more appropriate and suggestive title for this book is "The Song of Songs," by which is meant a song of superior excellence and of high popularity. The Song is of an intense, lyrical tone with a dramatic setting for the principal characters and scenes. Its poetic style is charmingly picturesque, and excellently suited to the romantic nature of the theme. The Book was traditionally interpreted as an allegory, representing the love of God for His people; later in Christian times it was understood to symbolize Christ's love for the church. While no objection is to be found against permitting the song to teach a valuable religious lesson, it is now clearly understood to be a purely idyllic Oriental love poem, whose heroine is a beautiful Shulamite maiden who rejects the offer of an honored place among the women in king Solomon's luxurious court because of her whole-hearted and self-sacrificing devotion to her shepherd lover. Beside restoring the poem to a place of literary importance as the greatest romantic lyric in Hebrew literature, this later and more correct interpretation adds to its significance by attributing to it a clear ethical note, thus ensuring for it a well deserved place among the writings of the Old Testament. Although traditionally considered the literary work of Solomon, who appears as an outstanding character in the poem, the strongest internal evidence points to the period of Jewish contact with the Greek world, from which it may have received its marked melodramatic tendency.

SPRING SONG OF THE BELOVED

(*The Song of Solomon* II.10-13)

My beloved spake, and said unto me,
Rise up, my love, my fair one, and come away,
 For, lo, the winter is past,
 The rain is over and gone;
 The flowers appear on the earth;
 The time of the singing of birds is come,
 And the voice of the turtle is heard in our land;
 The fig tree putteth forth her green figs,
 And the vines with the tender grape give a good smell.
Arise, my love, my fair one, and come away.

VISIT OF THE BELOVED

(*The Song of Solomon* V.2-16)

I SLEEP, but my heart waketh: it is the voice of my
 beloved that knocketh, saying,
 Open to me, my sister, my love, my dove, my undefiled:
 For my head is filled with dew,
 And my locks with the drops of the night.
 I have put off my coat; how shall I put it on?
 I have washed my feet; how shall I defile them?

My beloved put in his hand by the hole of the door, and
 my bowels were moved for him.
 I rose up to open to my beloved;
 And my hands dropped with myrrh,
 And my fingers with sweet-smelling myrrh, upon the
 handles of the lock.
 I opened to my beloved;

But my beloved had withdrawn himself and was gone:
My soul failed when he spake.

I sought him, but I could not find him;
I called him, but he gave me no answer.
The watchmen that went about the city found me,
They smote me, they wounded me;
The keepers of the walls took away my veil from me.

I charge you, O daughters of Jerusalem, if ye find my
beloved, that ye tell him, that I am sick of love.

What is thy beloved more than another beloved, O thou
fairest among women?

What is thy beloved more than another beloved, that thou
dost so charge us?

My beloved is white and ruddy,
The chiefest among ten thousand.
His head is as the most fine gold, his locks are bushy, and
black as a raven,
His eyes are as the eyes of doves by the rivers of waters,
washed with milk, and fitly set;
His cheeks are as a bed of spices, as sweet flowers;
His lips like lilies, dropping sweet-smelling myrrh;
His hands are as gold rings set with the beryl;
His belly is as bright ivory overlaid with sapphires;
His legs are as pillars of marble, set upon sockets of fine
gold;
His countenance is as Lebanon, excellent as the cedars;
His mouth is most sweet:
Yea, he is altogether lovely.
This is my beloved, and this is my friend, O daughters of
Jerusalem.

THE BOOK OF JOB

By common consent the Book of Job occupies the first rank among the literary productions of the Old Testament. The nobility of its theme, its orderliness and unity of structure, its realism, its free spirit of fearlessness and truth-seeking, the rich imaginativeness, the concentrated vigor and the dramatic quality of its style, the depth and tragic nature of its human emotions, and, above all, the picture it presents of a suffering and sorrowing struggle for faith in God are sufficient proof of its preëminence. As a literary composition the book transcends all attempts at explicit classification. Milton discovered in it the characteristics of an epic; Cheyne speaks of it as a "germinal character drama"; Delitzsch refers to it as a drama dominated by the lyrical impulse; still others call it a didactic lyric or simply a dramatic-lyrical poem. William Lyon Phelps, in "Human Nature in the Bible," epitomizes it as a work of pure literature. "It is a pastoral, it is a novel, it is a philosophical treatise in the form of a dialogue, it is a drama, and above all it is a poem,—one of the greatest poems of the world."

The Book may conveniently be divided into five sections: (1) A prologue in prose form; (2) Three series of colloquies between Job and his friends Eliphaz, Bildad and Zophar; (3) The lengthy speeches of Elihu; (4) The message of God out of the storm; (5) The reply of Job, and an epilogue in prose.

The period to which the book belongs is post-exilic. As the result of the legalistic tendency which marked the transition from the prophet to the scribe in the history of Hebrew literature, a new type of writing appeared which was the work of "wise men" or sages, whose religious interests were not primarily national or ecclesiastical, but philosophical and practical. The problem with which the author of the Book of Job deals is the age-old problem of human suffering. Habakkuk had approached it and found a temporary solution for it in his

preservation of the steady progress and ultimate triumph, under divine guidance, of social and moral justice; Second Isaiah, too, had found an answer to the question in his conception of the vicarious sufferings of the Servant of Jehovah; the writer of the Book of Job, of a more philosophical and critical temper, examines these and other interpretations offered for its solution, but himself leaves the problem unsolved.

In the prologue, suffering appears as the test of faith and moral character; in the speeches of the friends it is looked upon as a visitation of divine judgment for sin; in the addresses of Elihu it is referred to as an agency of human redemption. The author has, indeed, an answer of his own, but it is not the answer of reason; it is the response of the heart to the call of faith in God, Who, though His ways are mysterious beyond the search of man, is Himself revealed to the seeing eye and hearing ear of the humble believing soul.

THE PROSPERITY OF JOB

(*Job* I.1-5)

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them

all, for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

THE PROLOGUE IN HEAVEN

(*Job I.6-12*)

Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand.

So Satan went forth from the presence of the LORD.

JOB'S FIRST MISFORTUNES

(Job I.13-22)

AND there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house; and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, and said, Naked came I out of my mother's womb, and

naked shall I return thither; the LORD gave, and the LORD hath taken away: blessed be the name of the LORD.

In all this Job sinned not, nor charged God foolishly.

SATAN AFFLICTS JOB

(*Job* II.1-10)

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto

her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

JOB'S FRIENDS VISIT HIM

(*Job* II.11-13)

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

JOB CURSES HIS DAY

(*Job* III)

AFTER this opened Job his mouth, and cursed his day.
And Job spake, and said,
Let the day perish wherein I was born,
And the night in which it was said, There is a man child
conceived.
Let that day be darkness;

Let not God regard it from above,
Neither let the light shine upon it.
Let darkness and the shadow of death stain it;
Let a cloud dwell upon it;
Let the blackness of the day terrify it.
As for that night, let darkness seize upon it;
Let it not be joined unto the days of the year,
Let it not come into the number of the months.
Lo, let that night be solitary,
Let no joyful voice come therein.
Let them curse it that curse the day, who are ready to
raise up their mourning.
Let the stars of the twilight thereof be dark;
Let it look for light, but have none;
Neither let it see the dawning of the day;
Because it shut not up the doors of my mother's womb,
Nor hid sorrow from mine eyes.
Why died I not from the womb?
Why did I not give up the ghost when I came out of the
belly?
Why did the knees prevent me?
Or why the breasts that I should suck?
For now should I have lain still and been quiet
I should have slept:
Then had I been at rest,
With kings and counselors of the earth, which built
desolate places for themselves;
Or with princes that had gold, who filled their houses
with silver;
Or as a hidden untimely birth I had not been;
As infants which never saw light.
There the wicked cease from troubling;
And there the weary be at rest.
There the prisoners rest together;

They hear not the voice of the oppressor.
The small and great are there;
And the servant is free from his master.
Wherefore is light given to him that is in misery,
And life unto the bitter in soul?
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly, and are glad, when they can
find the grave?
Why is light given to a man whose way is hid,
And whom God hath hedged in?
For my sighing cometh before I eat,
And my roarings are poured out like the waters.
For the thing which I greatly feared is come upon me,
And that which I was afraid of is come unto me.
I was not in safety,
Neither had I rest,
Neither was I quiet;
Yet trouble came.

ELIPHAZ ANSWERS JOB

(Job IV-V)

THEN Eliphaz the Temanite answered and said,
If we assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast strengthened the feeble knees.
But now it is come upon thee, and thou faintest;

It toucheth thee, and thou art troubled.
Is not this thy fear, thy confidence, thy hope, and the
uprightness of thy ways?
Remember, I pray thee, who ever perished, being
innocent?
Or where were the righteous cut off?
Even as I have seen, they that plow iniquity, and sow
wickedness, reap the same.
By the blast of God they perish,
And by the breath of his nostrils are they consumed.
The roaring of the lion, and the voice of the fierce lion,
and the teeth of the young lions, are broken.
The old lion perisheth for lack of prey,
And the stout lion's whelps are scattered abroad.
Now a thing was secretly brought to me,
And mine ear received a little thereof,
In thoughts from the visions of the night,
When deep sleep falleth on men.
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a spirit passed before my face;
The hair of my flesh stood up;
It stood still, but I could not discern the form thereof;
An image was before mine eyes, there was silence, and
I heard a voice, saying,
Shall mortal man be more just than God?
Shall a man be more pure than his maker?
Behold, he put no trust in his servants;
And his angels he charged with folly;
How much less in them that dwell in houses of clay,
Whose foundation is in the dust,
Which are crushed before the moth?
They are destroyed from morning to evening;
They perish for ever without any regarding it.

Doth not their excellency which is in them go away?
They die, even without wisdom.
Call now, if there be any that will answer thee.
And to which of the saints wilt thou turn?
For wrath killeth the foolish man,
And envy slayeth the silly one.
I have seen the foolish taking root;
But suddenly I cursed his habitation.
His children are far from safety,
And they are crushed in the gate,
Neither is there any to deliver them,
Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And the robber swalloweth up their substance.
Although affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground,
Yet man is born unto trouble, as the sparks fly upward.
I would seek unto God,
And unto God would I commit my cause,
Which doeth great things and unsearchable,
Marvelous things without number;
Who giveth rain upon the earth,
And sendeth waters upon the fields:
To set up on high those that be low;
That those which mourn may be exalted to safety.
He disappointeth the devices of the crafty,
So that their hands cannot perform their enterprise.
He taketh the wise in their own craftiness;
And the counsel of the froward is carried headlong.
They meet with darkness in the daytime,
And grope in the noonday as in the night.
But he saveth the poor from the sword, from their
mouth, and from the hand of the mighty.
So the poor hath hope,

And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth.

Therefore despise not thou the chastening of the
Almighty;

For he maketh sore, and bindeth up;

He woundeth, and his hands make whole.

He shall deliver thee in six troubles;

Yea, in seven there shall no evil touch thee.

In famine he shall redeem thee from death;

And in war from the power of the sword.

Thou shalt be hid from the scourge of the tongue;

Neither shalt thou be afraid of destruction when it
cometh.

At destruction and famine thou shalt laugh;

Neither shalt thou be afraid of the beasts of the earth.

For thou shalt be in league with the stones of the field;

And the beasts of the field shall be at peace with thee.

And thou shalt know that thy tabernacle shall be in peace;

And thou shalt visit thy habitation, and shalt not sin.

Thou shalt know also that thy seed shall be great,

And thine offspring as the grass of the earth.

Thou shalt come to thy grave in a full age,

Like as a shock of corn cometh in in his season.

Lo this, we have searched it, so it is;

Hear it, and know thou it for thy good.

JOB IS WEARY OF LIFE

(*Job* VI-VII)

BUT Job answered and said,

Oh that my grief were thoroughly weighed,

And my calamity laid in the balances together !
For now it would be heavier than the sand of the sea ;
Therefore my words are swallowed up.
For the arrows of the Almighty are within me, the poison
 whereof drinketh up my spirit ;
The terrors of God do set themselves in array against me.
Doth the wild ass bray when he hath grass ?
Or loweth the ox over his fodder ?
Can that which is unsavory be eaten without salt ?
Or is there any taste in the white of an egg ?
The things that my soul refused to touch are as my
 sorrowful meat.
Oh that I might have my request ;
And that God would grant me the thing that I long for .
Even that it would please God to destroy me ;
That he would let loose his hand, and cut me off !
Then should I yet have comfort ;
Yea, I would harden myself in sorrow.
Let him not spare ;
For I have not concealed the words of the Holy One.
What is my strength, that I should hope ?
And what is mine end, that I should prolong my life ?
Is my strength the strength of stones ?
Or is my flesh of brass ?
Is not my help in me ?
And is wisdom driven quite from me ?
To him that is afflicted pity should be showed from his
 friend ;
But he forsaketh the fear of the Almighty.
My brethren have dealt deceitfully as a brook,
And as the stream of brooks they pass away ;
Which are blackish by reason of the ice,
And wherein the snow is hid.
What time they wax warm, they vanish ;

When it is hot, they are consumed out of their place.
The paths of their way are turned aside;
They go to nothing, and perish.
The troops of Tema looked,
The companies of Sheba waited for them.
They were confounded because they had hoped;
They came thither, and were ashamed.
For now ye are nothing;
Ye see my casting down, and are afraid.
Did I say, Bring unto me?
Or, Give a reward for me of your substance?
Or, Deliver me from the enemy's hand?
Or, Redeem me from the hand of the mighty?
Teach me, and I will hold my tongue;
And cause me to understand wherein I have erred.
How forcible are right words!
But what doth your arguing reprove?
Do ye imagine to reprove words,
And the speeches of one that is desperate, which are as
wind?
Yea, ye overwhelm the fatherless,
And ye dig a pit for your friend.
Now therefore be content, look upon me;
For it is evident unto you if I lie.
Return, I pray you, let it not be iniquity;
Yea, return again, my righteousness is in it.
Is there iniquity in my tongue?
Cannot my taste discern perverse things?
Is there not an appointed time to man upon earth?
Are not his days also like the days of a hireling?
As a servant earnestly desireth the shadow,
And as a hireling looketh for the reward of his work,
So am I made to possess months of vanity,
And wearisome nights are appointed to me.

When I lie down, I say, When shall I arise, and the night
be gone?

And I am full of tossings to and fro unto the dawning
of the day.

My flesh is clothed with worms and clods of dust;

My skin is broken, and become loathsome.

My days are swifter than a weaver's shuttle,

And are spent without hope.

O remember that my life is wind;

Mine eye shall no more see good.

The eye of him that hath seen me shall see me no more;

Thine eyes are upon me, and I am not.

As the cloud is consumed and vanisheth away,

So he that goeth down to the grave shall come up no
more.

He shall return no more to his house,

Neither shall his place know him any more.

Therefore I will not refrain my mouth;

I will speak in the anguish of my spirit;

I will complain in the bitterness of my soul.

Am I a sea, or a whale, that thou settest a watch over me?

When I say, My bed shall comfort me,

My couch shall ease my complaint;

Then thou scarest me with dreams,

And terrifiest me through visions,

So that my soul chooseth strangling,

And death rather than my life.

I loathe it;

I would not live alway;

Let me alone;

For my days are vanity.

What is man, that thou shouldest magnify him?

And that thou shouldest set thine heart upon him?

And that thou shouldest visit him every morning,

And try him every moment?
How long wilt thou not depart from me,
Nor let me alone till I swallow down my spittle?
I have sinned;
What shall I do unto thee, O thou preserver of men?
Why hast thou set me as a mark against thee,
So that I am a burden to myself?
And why dost thou not pardon my transgression,
And take away mine iniquity?
For now shall I sleep in the dust;
And thou shalt seek me in the morning,
But I shall not be.

BILDAD DEFENDS DIVINE JUSTICE

(*Job VIII*)

THEN answered Bildad the Shuhite, and said,
How long wilt thou speak these things?
And how long shall the words of thy mouth be like a
strong wind?
Doth God pervert judgment?
Or doth the Almighty pervert justice?
If thy children have sinned against him,
And he have cast them away for their transgression;
If thou wouldest seek unto God betimes,
And make thy supplication to the Almighty;
If thou wert pure and upright;
Surely now he would awake for thee,
And make the habitation of thy righteousness prosperous.
Though thy beginning was small,
Yet thy latter end should greatly increase.

For enquire, I pray thee, of the former age,
And prepare thyself to the search of their fathers
(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow) :
Shall not they teach thee,
And tell thee, and utter words out of their heart?
Can the rush grow up without mire?
Can the flag grow without water?
Whilst it is yet in his greenness, and not cut down, it
 withereth before any other herb.
So are the paths of all that forget God;
And the hypocrite's hope shall perish,
Whose hope shall be cut off,
And whose trust shall be a spider's web.
He shall lean upon his house, but it shall not stand;
He shall hold it fast, but it shall not endure.
He is green before the sun,
And his branch shooteth forth in his garden.
His roots are wrapped about the heap,
And seeth the place of stones.
If he destroy him from his place,
Then it shall deny him, saying, I have not seen thee.
Behold, this is the joy of his way,
And out of the earth shall others grow.
Behold, God will not cast away a perfect man,
Neither will he help the evildoers,
Till he fill thy mouth with laughing,
And thy lips with rejoicing.
They that hate thee shall be clothed with shame;
And the dwelling place of the wicked shall come to
 nought.

JOB PLEADS FOR REST

(Job IX-X)

THEN Job answered and said,
I know it is so of a truth:
But how should man be just with God?
If he will contend with him,
He cannot answer him one of a thousand.
He is wise in heart, and mighty in strength;
Who hath hardened himself against him, and hath
prospered?
Which removeth the mountains, and they know not;
Which overturneth them in his anger.
Which shaketh the earth out of her place,
And the pillars thereof tremble.
Which commandeth the sun, and it riseth not;
And sealeth up the stars.
Which alone spreadeth out the heavens,
And treadeth upon the waves of the sea.
Which maketh Arcturus, Orion, and Pleiades, and the
chambers of the south.
Which doeth great things past finding out;
Yea, and wonders without number.
Lo, he goeth by me, and I see him not;
He passeth on also, but I perceive him not.
Behold, he taketh away, who can hinder him?
Who will say unto him, What doest thou?
If God will not withdraw his anger, the proud helpers
do stoop under him.
How much less shall I answer him,
And choose out my words to reason with him?
Whom, though I were righteous, yet would I not answer,

But I would make supplication to my judge.
If I had called, and he had answered me,
Yet would I not believe that he had hearkened unto my
voice.

For he breaketh me with a tempest,
And multiplieth my wounds without cause.
He will not suffer me to take my breath,
But filleth me with bitterness.
If I speak of strength, lo, he is strong;
And if of judgment, who shall set me a time to plead?
If I justify myself, mine own mouth shall condemn me;
If I say, I am perfect, it shall also prove me perverse.
Though I were perfect, yet would I not know my soul;
I would despise my life.

This is one thing, therefore I said it,
He destroyeth the perfect and the wicked.
If the scourge slay suddenly, he will laugh at the trial
of the innocent.

The earth is given into the hand of the wicked;
He covereth the faces of the judges thereof;
If not, where, and who is he?
Now my days are swifter than a post;
They flee away, they see no good.
They are passed away as the swift ships,
As the eagle that hasteth to the prey.
If I say, I will forget my complaint,
I will leave off my heaviness, and comfort myself.
I am afraid of all my sorrows,
I know that thou wilt not hold me innocent.
If I be wicked, why then labor I in vain?

If I wash myself with snow-water, and make my hands
never so clean;
Yet shalt thou plunge me in the ditch,
And mine own clothes shall abhor me.

For he is not a man, as I am, that I should answer him,
And we should come together in judgment.
Neither is there any daysman betwixt us,
That might lay his hand upon us both.
Let him take his rod away from me,
And let not his fear terrify me.
Then would I speak, and not fear him;
But it is not so with me.
My soul is weary of my life;
I will leave my complaint upon myself;
I will speak in the bitterness of my soul.
I will say unto God, Do not condemn me;
Show me wherefore thou contendest with me.
Is it good unto thee that thou shouldest oppress,
That thou shouldest despise the work of thine hands,
And shine upon the counsel of the wicked?
Hast thou eyes of flesh?
Or seest thou as man seeth?
Are thy days as the days of man?
Are thy years as man's days,
That thou enquirest after mine iniquity,
And searchest after my sin?
Thou knowest that I am not wicked;
And there is none that can deliver out of thine hand.
Thine hands have made me and fashioned me together
round about;
Yet thou dost destroy me.
Remember, I beseech thee, that thou hast made me as the
clay;
And wilt thou bring me into dust again?
Hast thou not poured me out as milk,
And curdled me like cheese?
Thou hast clothed me with skin and flesh,
And hast fenced me with bones and sinews.

Thou hast granted me life and favor,
And thy visitation hath preserved my spirit.
And these things hast thou hid in thine heart;
I know that this is with thee.

If I sin, then thou markest me,
And thou wilt not acquit me from mine iniquity.
If I be wicked, woe unto me;
And if I be righteous, yet will I not lift up my head.
I am full of confusion;

Therefore see thou mine affliction, for it increaseth.

Thou huntest me as a fierce lion;
And again thou showest thyself marvelous upon me.
Thou renewest thy witnesses against me,
And increasest thine indignation upon me;
Changes and war are against me.

Wherefore then hast thou brought me forth out of the
womb?

Oh that I had given up the ghost, and no eye had seen me!
I should have been as though I had not been;
I should have been carried from the womb to the grave.
Are not my days few?

Cease then, and let me alone, that I may take comfort a
little,

Before I go whence I shall not return,
Even to the land of darkness and the shadow of death:
A land of darkness, as darkness itself;
And of the shadow of death, without any order,
And where the light is as darkness.

ZOPHAR REPROVES JOB

(Job XI)

THEN answered Zophar the Naamathite, and said,
Should not the multitude of words be answered?
And should a man full of talk be justified?
Should thy lies make men hold their peace?
And when thou mockest, shall no man make thee
ashamed?
For thou hast said, My doctrine is pure,
And I am clean in thine eyes.
But oh that God would speak,
And open his lips against thee;
And that he would show thee the secrets of wisdom, that
they are double to that which is!
Know therefore that God exacteth of thee less than thine
iniquity deserveth.
Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is as high as heaven; what canst thou do?
Deeper than hell; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.
If he cut off, and shut up, or gather together,
Then who can hinder him?
For he knoweth vain men: he seeth wickedness also;
Will he not then consider it?
For vain man would be wise, though man be born like a
wild ass's colt.
If thou prepare thine heart, and stretch out thine hands
toward him;
If iniquity be in thine hand, put it far away,

And let not wickedness dwell in thy tabernacles.
For then shalt thou lift up thy face without spot;
Yea, thou shalt be steadfast, and shalt not fear :
Because thou shalt forget thy misery,
And remember it as waters that pass away;
And thine age shall be clearer than the noonday;
Thou shalt shine forth, thou shalt be as the morning.
And thou shalt be secure, because there is hope;
Yea, thou shalt dig about thee, and thou shalt take thy
rest in safety.
Also thou shalt lie down, and none shall make thee afraid;
Yea, many shall make suit unto thee.
But the eyes of the wicked shall fail,
And they shall not escape,
And their hope shall be as the giving up of the ghost.

JOB DEFENDS HIMSELF

(*Job* XII-XIV)

AND Job answered and said,
No doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you;
I am not inferior to you;
Yea, who knoweth not such things as these?
I am as one mocked of his neighbor, who calleth upon
God, and he answereth him;
The just upright man is laughed to scorn.
He that is ready to slip with his feet is as a lamp despised
in the thought of him that is at ease.
The tabernacles of robbers prosper,

And they that provoke God are secure;
Into whose hand God bringeth abundantly.
But ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee;
Or speak to the earth, and it shall teach thee;
And the fishes of the sea shall declare unto thee.
Who knoweth not in all these that the hand of the LORD
hath wrought this?
In whose hand is the soul of every living thing,
And the breath of all mankind.
Doth not the ear try words?
And the mouth taste his meat?
With the ancient is wisdom;
And in length of days understanding.
With him is wisdom and strength,
He hath counsel and understanding.
Behold, he breaketh down, and it cannot be built again;
He shutteth up a man, and there can be no opening.
Behold, he withholdeth the waters, and they dry up;
Also he sendeth them out, and they overturn the earth.
With him is strength and wisdom;
The deceived and the deceiver are his.
He leadeth counselors away spoiled,
And maketh the judges fools.
He looseth the bond of kings,
And girdeth their loins with a girdle.
He leadeth princes away spoiled,
And overthroweth the mighty.
He removeth away the speech of the trusty, and taketh
away the understanding of the aged.
He poureth contempt upon princes,
And weakeneth the strength of the mighty.
He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.

He increaseth the nations, and destroyeth them;
He enlargeth the nations, and straiteneth them again.
He taketh away the heart of the chief of the people of
the earth,
And causeth them to wander in a wilderness where there
is no way.

They grope in the dark without light,
And he maketh them to stagger like a drunken man.
Lo, mine eye hath seen all this, mine ear hath heard and
understood it.

What ye know, the same do I know also:

I am not inferior unto you.

Surely I would speak to the Almighty,

And I desire to reason with God.

But ye are forgers of lies,

Ye are all physicians of no value.

O that ye would altogether hold your peace!

And it should be your wisdom.

Hear now my reasoning,

And hearken to the pleadings of my lips.

Will ye speak wickedly for God?

And talk deceitfully for him?

Will ye accept his person?

Will ye contend for God?

Is it good that he should search you out?

Or as one man mocketh another, do ye so mock him?

He will surely reprove you, if ye do secretly accept
persons.

Shall not his excellency make you afraid?

And his dread fall upon you?

Your remembrances are like unto ashes,

Your bodies to bodies of clay.

Hold your peace, let me alone, that I may speak,

And let come on me what will.

Wherefore do I take my flesh in my teeth,
And put my life in mine hand?
Though he slay me, yet will I trust in him;
But I will maintain mine own ways before him.
He also shall be my salvation;
For a hypocrite shall not come before him.
Hear diligently my speech,
And my declaration with your ears.
Behold now, I have ordered my cause;
I know that I shall be justified.
Who is he that will plead with me?
For now, if I hold my tongue, I shall give up the ghost.
Only do not two things unto me:
Then will I not hide myself from thee.
Withdraw thine hand far from me:
And let not thy dread make me afraid.
Then call thou, and I will answer;
Or let me speak, and answer thou me.
How many are mine iniquities and sins?
Make me to know my transgression and my sin.
Wherefore hidest thou thy face,
And holdest me for thine enemy?
Wilt thou break a leaf driven to and fro?
And wilt thou pursue the dry stubble?
For thou writest bitter things against me,
And makest me to possess the iniquities of my youth.
Thou puttest my feet also in the stocks,
And lookest narrowly unto all my paths;
Thou settest a print upon the heels of my feet.
And he, as a rotten thing, consumeth,
As a garment that is moth eaten.
Man that is born of a woman is of few days, and full
of trouble.
He cometh forth like a flower, and is cut down;

He fleeth also as a shadow, and continueth not.
And dost thou open thine eyes upon such an one,
And bringest me into judgment with thee?
Who can bring a clean thing out of an unclean? Not one.
Seeing his days are determined,
The number of his months are with thee,
Thou hast appointed his bounds that he cannot pass;
Turn from him, that he may rest,
Till he shall accomplish, as a hireling, his day.
For there is hope of a tree, if it be cut down, that it will
 sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And bring forth boughs like a plant.
But man dieth, and wasteth away;
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea, and the flood decayeth
 and drieth up:
So man lieth down, and riseth not;
Till the heavens be no more, they shall not awake,
Nor be raised out of their sleep.
O that thou wouldest hide me in the grave,
That thou wouldest keep me secret, until thy wrath be
 past,
That thou wouldest appoint me a set time and remember
 me!
If a man die, shall he live again?
All the days of my appointed time will I wait, till my
 change come.
Thou shalt call, and I will answer thee;
Thou wilt have a desire to the work of thine hands.
For now thou numberest my steps;

Dost thou not watch over my sin?
My transgression is sealed up in a bag,
And thou sewest up mine iniquity.
And surely the mountain falling cometh to nought,
And the rock is removed out of his place.
The waters wear the stones;
Thou wastest away the things which grow out of the
dust of the earth;
And thou destroyest the hope of man.
Thou prevailest for ever against him, and he passeth;
Thou changest his countenance, and sendest him away.
His sons come to honor, and he knoweth it not;
And they are brought low, but he perceiveth it not of
them.
But his flesh upon him shall have pain,
And his soul within him shall mourn.

ELIHU'S WRATH IS KINDLED

(*Job XXXII-XXXIII*)

So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited till Job had spoken, because they were elder than he. When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled. And Elihu the son of Barachel the Buzite answered and said,

I am young, and ye are very old;
Wherefore I was afraid, and durst not show you mine
opinion.

I said, Days should speak,
And multitude of years should teach wisdom.
But there is a spirit in man;
And the inspiration of the Almighty giveth them under-
standing.

Great men are not always wise;
Neither do the aged understand judgment.
Therefore I said, Hearken to me;
I also will show mine opinion.
Behold, I waited for your words;
I gave ear to your reasons, whilst ye searched out what
to say.

Yea, I attended unto you, and, behold, there was none of
you that convinced Job,
Or that answered his words;
Lest ye should say, We have found out wisdom:
God thrusteth him down, not man.
Now he hath not directed his words against me;
Neither will I answer him with your speeches.
They were amazed, they answered no more;
They left off speaking.

When I had waited (for they spake not,
But stood still, and answered no more);
I said, I will answer also my part,
I also will show mine opinion.
For I am full of matter,
The spirit within me constraineth me.
Behold, my belly is as wine which hath no vent;
It is ready to burst like new bottles.
I will speak, that I may be refreshed;
I will open my lips and answer.

Let me not, I pray you, accept any man's person,
Neither let me give flattering titles unto man.
For I know not to give flattering titles;
In so doing my maker would soon take me away.
Wherefore, Job, I pray thee, hear my speeches,
And hearken to all my words.
Behold, now I have opened my mouth,
My tongue hath spoken in my mouth.
My words shall be of the uprightness of my heart;
And my lips shall utter knowledge clearly.
The Spirit of God hath made me,
And the breath of the Almighty hath given me life.
If thou canst answer me, set thy words in order before
me, stand up.
Behold, I am according to thy wish in God's stead;
I also am formed out of the clay.
Behold, my terror shall not make thee afraid,
Neither shall my hand be heavy upon thee.
Surely thou hast spoken in mine hearing,
And I have heard the voice of thy words, saying,
I am clean without transgression,
I am innocent;
Neither is there iniquity in me.
Behold, he findeth occasions against me,
He counteth me for his enemy.
He putteth my feet in the stocks,
He marketh all my paths.
Behold, in this thou art not just;
I will answer thee, that God is greater than man.
Why dost thou strive against him?
For he giveth not account of any of his matters.
For God speaketh once, yea twice, yet man perceiveth
it not.
In a dream, in a vision of the night,

When deep sleep falleth upon men,
In slumberings upon the bed;
Then he openeth the ears of men,
And sealeth their instruction,
That he may withdraw man from his purpose,
And hide pride from man.
He keepeth back his soul from the pit,
And his life from perishing by the sword.
He is chastened also with pain upon his bed,
And the multitude of his bones with strong pain,
So that his life abhorreth bread,
And his soul dainty meat.
His flesh is consumed away, that it cannot be seen;
And his bones that were not seen stick out.
Yea, his soul draweth near unto the grave,
And his life to the destroyers.
If there be a messenger with him, an interpreter, one
among a thousand, to show unto man his upright-
ness:
Then he is gracious unto him, and saith, Deliver him
from going down to the pit;
I have found a ransom.
His flesh shall be fresher than a child's;
He shall return to the days of his youth;
He shall pray unto God, and he will be favorable unto
him;
And he shall see his face with joy;
For he will render unto man his righteousness.
He looketh upon men, and if any say, I have sinned, and
perverted that which was right, and it profited me
not,
He will deliver his soul from going into the pit,
And his life shall see the light.
Lo, all these things worketh God oftentimes with man,

To bring back his soul from the pit,
To be enlightened with the light of the living.
Mark well, O Job, hearken unto me;
Hold thy peace, and I will speak.
If thou hast any thing to say, answer me;
Speak, for I desire to justify thee.
If not, hearken unto me;
Hold thy peace, and I shall teach thee wisdom.

THE LORD SPEAKS OUT OF THE WHIRLWIND
(*Job XXXVIII-XLI*)

THEN the LORD answered Job out of the whirlwind, and
said,
Who is this that darkeneth counsel by words without
knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and answer thou me.
Where wast thou when I laid the foundations of the
earth?
Declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?
Whereupon are the foundations thereof fastened?
Or who laid the corner stone thereof,
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors, when it brake forth,
As if it had issued out of the womb?
When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
And brake up for it my decreed place,

And set bars and doors,
And said, Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?
Hast thou commanded the morning since thy days,
And caused the dayspring to know his place,
That it might take hold of the ends of the earth,
That the wicked might be shaken out of it?
It is turned as clay to the seal;
And they stand as a garment.
And from the wicked their light is withholden,
And the high arm shall be broken.
Hast thou entered into the springs of the sea?
Or hast thou walked in the search of the depth?
Have the gates of death been opened unto thee?
Or hast thou seen the doors of the shadow of death?
Hast thou perceived the breadth of the earth?
Declare if thou knowest it all.
Where is the way where light dwelleth?
And as for darkness, where is the place thereof,
That thou shouldest take it to the bound thereof,
And that thou shouldest know the paths to the house
thereof?
Knowest thou it, because thou wast then born?
Or because the number of thy days is great?
Hast thou entered into the treasures of the snow?
Or hast thou seen the treasures of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Which scattereth the east wind upon the earth?
Who hath divided a watercourse for the overflowing of
waters,
Or a way for the lightning of thunder;
To cause it to rain on the earth where no man is,

On the wilderness, wherein there is no man;
To satisfy the desolate and waste ground,
And to cause the bud of the tender herb to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hid as with a stone,
And the face of the deep is frozen.
Canst thou bind the sweet influences of Pleiades,
Or lose the bands of Orion?
Canst thou bring forth Mazzaroth in his season?
Or canst thou guide Arcturus with his sons?
Knowest thou the ordinances of heaven?
Canst thou set the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send lightnings,
That they may go, and say unto thee, Here we are?
Who hath put wisdom in the inward parts?
Or who hath given understanding to the heart?
Who can number the clouds in wisdom?
Or who can stay the bottles of heaven,
When the dust groweth into hardness,
And the clods cleave fast together?
Wilt thou hunt the prey for the lion?
Or fill the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food?
When his young ones cry unto God,
They wander for lack of meat.
Knowest thou the time when the wild goats of the rock
bring forth?

Or canst thou mark when the hinds do calve?
Canst thou number the months that they fulfil?
Or knowest thou the time when they bring forth?
They bow themselves, they bring forth their young ones,
They cast out their sorrows.
Their young ones are in good liking,
They grow up with corn;
They go forth, and return not unto them.
Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the barren land his dwellings.
He scorneth the multitude of the city,
Neither regardeth he the crying of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.
Will the unicorn be willing to serve thee,
Or abide by thy crib?
Canst thou bind the unicorn with his band in the furrow?
Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength is great?
Or wilt thou leave thy labor to him?
Wilt thou believe him, that he will bring home thy seed,
And gather it into thy barn?
Gavest thou the goodly wings unto the peacocks?
Or wings and feathers unto the ostrich?
Which leaveth her eggs in the earth,
And warmeth them in dust,
And forgetteth that the foot may crush them,
Or that the wild beast may break them.
She is hardened against her young ones, as though they
were not hers;
Her labor is in vain without fear,
Because God hath deprived her of wisdom,

Neither hath he imparted to her understanding.
What time she lifteth up herself on high,
She scorneth the horse and his rider.
Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible.
He paweth in the valley, and rejoiceth in his strength;
He goeth on to meet the armed men.
He mocketh at fear,
And is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth against him,
The glittering spear and the shield.
He swalloweth the ground with fierceness and rage;
Neither believeth he that it is the sound of the trumpet.
He saith among the trumpets, Ha, ha;
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.
Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command
And make her nest on high?
She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
From thence she seeketh the prey,
And her eyes behold afar off.
Her young ones also suck up blood;
And where the slain are, there is she.

Moreover, the LORD answered Job, and said,
Shall he that contendeth with the Almighty instruct
him?

He that reproveth God, let him answer it.

Then Job answered the LORD, and said,
Behold, I am vile; what shall I answer thee?
I will lay mine hand upon my mouth.
Once have I spoken; but I will not answer.
Yea, twice; but I will proceed no further.

Then answered the LORD unto Job out of the whirlwind,
and said,
Gird up thy loins now like a man;
I will demand of thee, and declare thou unto me.
Wilt thou also disannul my judgment?
Wilt thou condemn me, that thou mayest be righteous?
Hast thou an arm like God?
Or canst thou thunder with a voice like him?
Deck thyself now with majesty and excellency;
And array thyself with glory and beauty.
Cast abroad the rage of thy wrath;
And behold every one that is proud, and abase him.
Look on every one that is proud, and bring him low;
And tread down the wicked in their place.
Hide them in the dust together;
And bind their faces in secret.
Then will I also confess unto thee
That thine own right hand can save thee.
Behold now behemoth, which I made with thee;
He eateth grass as an ox.
Lo, now, his strength is in his loins,
And his force is in the navel of his belly.
He moveth his tail like a cedar;
The sinews of his stones are wrapped together.
His bones are as strong pieces of brass;
His bones are like bars of iron.
He is the chief of the ways of God;

He that made him can make his sword to approach unto him.

Surely the mountains bring him forth food,
Where all the beasts of the field play.

He lieth under the shady trees,
In the covert of the reed, and fens.

The shady trees cover him with their shadow;
The willows of the brook compass him about.

Behold, he drinketh up a river, and hasteth not;
He trusteth that he can draw up Jordan into his mouth.
He taketh it with his eyes;

His nose pierceth through snares.

Canst thou draw out leviathan with a hook?

Or his tongue with a cord which thou lettest down?

Canst thou put a hook into his nose?

Or bore his jaw through with a thorn?

Will he make many supplications unto thee?

Will he speak soft words unto thee?

Will he make a covenant with thee?

Wilt thou take him for a servant for ever?

Wilt thou play with him as with a bird?

Or wilt thou bind him for thy maidens?

Shall the companions make a banquet of him?

Shall they part him among the merchants?

Canst thou fill his skin with barbed irons?

Or his head with fish spears?

Lay thine hand upon him,

Remember the battle,

Do no more.

Behold, the hope of him is in vain;

Shall not one be cast down even at the sight of him?

None is so fierce that dare stir him up.

Who then is able to stand before me?

Who hath prevented me, that I should repay him?

Whatsoever is under the whole heaven is mine.
I will not conceal his parts, nor his power,
Nor his comely proportion.
Who can discover the face of his garment?
Or who can come to him with his double bridle?
Who can open the doors of his face?
His teeth are terrible round about.
His scales are his pride,
Shut up together as with a close seal.
One is so near to another,
That no air can come between them.
They are joined one to another, they stick together,
That they cannot be sundered.
By his neesings a light doth shine,
And his eyes are like the eyelids of the morning.
Out of his mouth go burning lamps,
And sparks of fire leap out.
Out of his nostrils goeth smoke,
As out of a seething pot or caldron.
His breath kindleth coals,
And a flame goeth out of his mouth.
In his neck remaineth strength,
And sorrow is turned into joy before him.
The flakes of his flesh are joined together;
They are firm in themselves;
They cannot be moved.
His heart is as firm as a stone;
Yea, as hard as a piece of the nether millstone.
When he raiseth up himself, the mighty are afraid;
By reason of breakings they purify themselves.
The sword of him that layeth at him cannot hold;
The spear, the dart, nor the habergeon;
He esteemeth iron as straw,
And brass as rotten wood;

The arrow cannot make him flee;
Slingstones are turned with him into stubble;
Darts are counted as stubble;
He laugheth at the shaking of a spear;
Sharp stones are under him;
He spreadeth sharp pointed things upon the mire.
He maketh the deep to boil like a pot;
He maketh the sea like a pot of ointment.
He maketh a path to shine after him;
One would think the deep to be hoary.
Upon earth there is not his like,
Who is made without fear.
He beholdeth all high things;
He is a king over all the children of pride.

JOB'S FINAL ANSWER

(*Job* XLII.1-6)

THEN Job answered the LORD, and said,
I know that thou canst do everything,
And that no thought can be withholden from thee.
Who is he that hideth counsel without knowledge?
Therefore have I uttered that I understood not;
Things too wonderful for me, which I knew not.
Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.
I have heard of thee by the hearing of the ear;
But now mine eye seeth thee.
Wherefore I abhor myself,
And repent in dust and ashes.

GOD'S JUDGMENT AND RESTORATION OF JOB

(Job XLII.7-17)

AND it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you. For him will I accept; lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them; the LORD also accepted Job. And the LORD turned the captivity of Job, when he prayed for his friends; also the LORD gave Job twice as much as he had before.

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him; every man also gave him a piece of money, and everyone an earring of gold.

So the LORD blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the

name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren.

After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

THE BOOK OF PROVERBS

The Book of Proverbs stands first in the canonical order and is the most representative collection of the so-called "wise sayings" in Hebrew literature. The "wise men" or sages, to whom we owe the wisdom literature of the late Old Testament period, concerned themselves chiefly with the questions of practical import, and with the general moral principles which underlie human conduct. They shared the prophet's interest in moral problems; but while his emphasis was upon the spiritual side of morality, theirs was upon the side of reason. As representatives of the priestly period in Hebrew history they shared, likewise, the priests' and the scribes' interest in the law. Here, again, there was this difference: the priest was concerned with its ceremonial and liturgical aspects, the scribe with its formal and technical interpretation, the sage with its rational foundation and relationship to universal truth. The sages are by Driver, who refers to Delitzsch and Cheyne, called the Humanists of Israel.

An analysis of the Book reveals that it is a collection of eight distinct minor groups of proverbs, most of them with their own titles and introductions. The first of these minor groups (Ch. I-IX) is distinct from the remaining sections of the book both in content and style; it presents, and deals throughout with one general subject, the "Praise of Wisdom," and is marked by the regularity and smoothness of its parallelistic verse. It comes to an appropriate climax in Chapter VIII in a beautiful personification of wisdom as the counselor and ministering agent of God. The groups which follow are, with a few exceptions, more typical of the true character of the Oriental proverb; the second (Ch. X-XXII. 16) entitled the "Proverbs of Solomon" offers a very good example. The chapters representing the remaining sections continue in the strain of the second section, with occasional moods of poetic exaltation suggestive of the first nine chapters. The Book of Proverbs closes with one of these poems of exaltation in the "Praise

of a Good Woman," which, though the picture it presents is Oriental, is a beautiful expression of tested truth.

The composite character of the Book indicates that it has a literary history covering, in all probability, a period of more than five hundred years. Chapters X.1-XXII.16 are commonly placed in the golden days of the Hebrew monarchy; Chapters I-IX, shortly before the exile; the remaining portions during and after the period of the exile. How many of the proverbs of the earliest section may be attributed to Solomon remains at the present time an altogether unsettled question.

IN PRAISE OF WISDOM

(Proverbs III.13-20)

HAPPY is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise
of silver,
And the gain thereof than fine gold.
She is more precious than rubies;
And all the things thou canst desire are not to be compared
unto her.
Length of days is in her right hand;
And in her left hand riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her;
And happy is every one that retaineth her.
The LORD by wisdom hath founded the earth;
By understanding hath he established the heavens.
By his knowledge the depths are broken up,
And the clouds drop down the dew.

THE PATH OF THE JUST

(Proverbs IV.14-19)

ENTER not into the path of the wicked,
 And go not in the way of evil men.
 Avoid it, pass not by it,
 Turn from it, and pass away.
 For they sleep not, except they have done mischief;
 And their sleep is taken away, unless they cause some
 to fall.
 For they eat the bread of wickedness,
 And drink the wine of violence.
 But the path of the just is as the shining light,
 That shineth more and more unto the perfect day.
 The way of the wicked is as darkness;
 They know not at what they stumble.

AGAINST SLOTH

(Proverbs VI.6-11)

Go to the ant, thou sluggard;
 Consider her ways, and be wise:
 Which having no guide, overseer, or ruler,
 Provideth her meat in the summer,
 And gathereth her food in the harvest.
 How long wilt thou sleep, O sluggard?
 When wilt thou arise out of thy sleep?
 Yet a little sleep, a little slumber,
 A little folding of the hands to sleep:
 So shall thy poverty come as one that travelleth,
 And thy want as an armed man.

SEVEN THINGS HATEFUL TO GOD

(Proverbs VI.16-19)

THESE six things doth the LORD hate: yea, seven are an abomination unto him:

A proud look,

A lying tongue,

And hands that shed innocent blood,

A heart that deviseth wicked imaginations,

Feet that be swift in running to mischief,

A false witness that speaketh lies,

And he that soweth discord among brethren.

THE STRANGE WOMAN

(Proverbs VII)

MY son, keep my words,

And lay up my commandments with thee.

Keep my commandments, and live;

And my law as the apple of thine eye.

Bind them upon thy fingers,

Write them upon the table of thine heart.

Say unto wisdom, Thou art my sister;

And call understanding thy kinswoman,

That they may keep thee from the strange woman,

From the stranger which flattereth with her words.

For at the window of my house I looked through my casement,

And beheld among the simple ones,

I discerned among the youths a young man void of understanding,

Passing through the street near her corner ;

And he went the way to her house,

In the twilight, in the evening,

In the black and dark night.

And, behold, there met him a woman with the attire of a harlot, and subtle of heart.

(She is loud and stubborn ; her feet abide not in her house ;

Now is she without, now in the streets,

And lieth in wait at every corner.)

So she caught him, and kissed him,

And with an impudent face said unto him,

I have peace offerings with me ;

This day have I paid my vows.

Therefore came I forth to meet thee,

Diligently to seek thy face,

And I have found thee.

I have decked my bed with coverings of tapestry,

With carved works, with fine linen of Egypt.

I have perfumed my bed with myrrh, aloes, and cinnamon.

Come, let us take our fill of love until the morning ;

Let us solace ourselves with loves.

For the goodman is not at home,

He is gone a long journey :

He hath taken a bag of money with him,

And will come home at the day appointed.

With her much fair speech she caused him to yield,

With the flattering of her lips she forced him.

He goeth after her straightway, as an ox goeth to the slaughter,

Or as a fool to the correction of the stocks,

Till a dart strike through his liver;
As a bird hasteth to the snare,
And knoweth not that it is for his life.
Hearken unto me now therefore, O ye children,
And attend to the words of my mouth.
Let not thine heart decline to her ways,
Go not astray in her paths.
For she hath cast down many wounded;
Yea, many strong men have been slain by her.
Her house is the way to hell,
Going down to the chambers of death.

THE WINEBIBBER

(*Proverbs* XXIII.29-35)

WHO hath woe?
Who hath sorrow?
Who hath contentions?
Who hath babbling?
Who hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the wine;
They that go to seek mixed wine.
Look not thou upon the wine when it is red,
When it giveth his color in the cup,
When it moveth itself aright.
At the last it biteth like a serpent,
And stingeth like an adder.
Thine eyes shall behold strange women,
And thine heart shall utter perverse things.
Yea, thou shalt be as he that lieth down in the midst of
the sea,

Or as he that lieth upon the top of a mast.
They have stricken me, shalt thou say, and I was not sick;
They have beaten me, and I felt it not;
When shall I awake?
I will seek it yet again.

AN EVIL GENERATION

(*Proverbs* XXX.11-14)

THERE is a generation that curseth their father, and doth not bless their mother.

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

There is a generation, whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.

FOUR THINGS TOO WONDERFUL

(*Proverbs* XXX.18-19)

There be three things which are too wonderful for me,
yea, four which I know not:

The way of an eagle in the air;

The way of a serpent upon a rock;

The way of a ship in the midst of the sea;

And the way of a man with a maid.

THE VIRTUOUS WOMAN

(Proverbs XXXI.10-31)

Who can find a virtuous woman?
For her price is far above rubies.
The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.
She will do him good and not evil all the days of her life.
She seeketh wool, and flax,
And worketh willingly with her hands.
She is like the merchants' ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household, and a portion to her
 maidens.
She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And strengtheneth her arms.
She perceiveth that her merchandise is good;
Her candle goeth not out by night.
She layeth her hands to the spindle,
And her hands hold the distaff.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
She maketh herself coverings of tapestry;
Her clothing is silk and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh fine linen, and selleth it;

And delivereth girdles unto the merchant.
Strength and honor are her clothing;
And she shall rejoice in time to come.
She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children arise up, and call her blessed;
Her husband also, and he praiseth her.
Many daughters have done virtuously,
But thou excellest them all.
Favor is deceitful, and beauty is vain;
But a woman that feareth the LORD, she shall be praised.
Give her of the fruit of her hand;
And let her own works praise her in the gates.

ECCLESIASTES

The author of the Book of Job concludes that life, including all of its sorrow and pain, is a mystery which should be accepted by man in a spirit of trustful resignation and confidence in God; the author of Ecclesiastes goes beyond him and asserts that life, in all of its enjoyments as well as its sorrows, is vanity, and that the best, therefore, that man can do is to accept it as cheerfully as possible and make the most of its present fleeting moments. Both writers reveal the spirit of the sage who grapples with the fundamental problem of the value of life. The difference, however, is that, whereas Job represents the age-long struggle of faith against doubt, Ecclesiastes is typical of a settled state of mind, past conflict and almost tranquil in its disillusioned and dispassionate attitude toward all questions of human values. The one leaves the question open, encourages inquiry, and makes place for optimism and faith; the other presses toward a conclusion based upon the hard facts of life, and reflecting the writer's melancholy mood.

The author of Ecclesiastes is no blind optimist. He views life from the point of view of a long and varied experience, and comes to a conclusion which for him is convincing and final: "Vanity of vanities, all is vanity." Wisdom, worldly pleasure, and wealth,—he has entered into experience and possession of them all, yet his conviction remains; he has contemplated the works of nature and sought therein the guiding hand of Providence, yet for him the answer is that "all is vanity and vexation of spirit." As a last resort he has sought ground for faith in a future life, but the search is fruitless and disappointing; as the animal falls and perishes, so, as far as he can see, does man: "All go into one place; all are of the dust, and all turn to dust again." Nevertheless, the "Preacher," as the author of Ecclesiastes is called, is not a cynic or bitter pessimist; nor is he tempted to sacrifice his belief in God. He is aware of moral order in the world, and is certain that man's relation to God is one of individual personal responsibility.

The problem which he has thus settled for himself rises out of the difficulty of reconciling his faith in Providence with his own view of the apparent meaninglessness of life.

The author of the Book is unknown. Its style, as well as the peculiar setting of its contents, shows that it was written after the close of Israel's national history, perhaps during the late Persian, or the Greek period, and attributed to Solomon upon the basis of the venerable place occupied by him in the traditions of the great sages.

THE DISILLUSION OF EXPERIENCE

(*Ecclesiastes* I.12-18)

I THE Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven; this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight; and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

THE SEARCH FOR PLEASURE

(Ecclesiastes II. I-11)

I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor.

Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

TO EVERYTHING A SEASON

(Ecclesiastes III)

To everything there is a season, and a time to every purpose under the heaven :

A time to be born, and a time to die ;

A time to plant, and a time to pluck up that which is planted ;

A time to kill, and a time to heal ;

A time to break down, and a time to build up ;

A time to weep, and a time to laugh ;

A time to mourn, and a time to dance ;

A time to cast away stones, and a time to gather stones together ;

A time to embrace, and a time to refrain from embracing ;

A time to get, and a time to lose ;

A time to keep, and a time to cast away ;

A time to rend, and a time to sew ;

A time to keep silence, and a time to speak ;

A time to love, and a time to hate ;

A time of war, and a time of peace.

What profit hath he that worketh in that wherein he laboreth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made everything beautiful in his time; also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God.

I know that, whatsoever God doeth, it shall be for ever ;

nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion; for who shall bring him to see what shall be after him?

THE BETTER THINGS

(*Ecclesiastes* VII.1-6)

A GOOD name is better than precious ointment;
And the day of death than the day of one's birth.

It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart.

Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool; this also is vanity.

THE JOY OF YOUTH

(*Ecclesiastes XI*)

CAST thy bread upon the waters, for thou shalt find it after many days.

Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth.

If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all.

In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Truly the light is sweet, and a pleasant thing it is for

the eyes to behold the sun; but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

“REMEMBER NOW THY CREATOR”

(*Ecclesiastes* XII.1-7)

REMEMBER now thy Creator in the days of thy youth,
while the evil days come not, nor the years draw
nigh, when thou shalt say, I have no pleasure in
them;

While the sun, or the light, or the moon, or the stars, be
not darkened,

Nor the clouds return after the rain;

In the day when the keepers of the house shall tremble,

And the strong men shall bow themselves,

And the grinders cease because they are few,

And those that look out of the windows be darkened,

And the doors shall be shut in the streets,

When the sound of the grinding is low,

And he shall rise up at the voice of the bird,

And all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high,

And fears shall be in the way,

And the almond tree shall flourish,
And the grasshopper shall be a burden,
And desire shall fail:
Because man goeth to his long home,
And the mourners go about the streets:
Or ever the silver cord be loosed, or the golden bowl be
 broken,
Or the pitcher be broken at the fountain,
Or the wheel broken at the cistern.
Then shall the dust return to the earth as it was;
And the spirit shall return unto God who gave it.

“VANITY OF VANITIES”

(*Ecclesiastes* XII.8-14)

VANITY of vanities, saith the preacher; all is vanity. And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

FIRST ESDRAS

The story which follows is an extract from an original section of First Esdras and illustrates how much material of human interest and literary value lies hidden and neglected in the Books of the Apocrypha. It is an excellent example of the speculative and didactic spirit in the late literature of the Old Testament era, and, together with many other Apocryphal passages of varied import but of equal value, throws much light upon the otherwise blank pages between the Old and New Testaments.

The Book of I Esdras is, in the main, historical, and corresponds to II Chronicles, Ezra and Nehemiah, from which it was probably compiled. Its theme is concerned chiefly with the rebuilding of the Temple. It is of more than ordinary interest to the Bible historian as a source book used by Josephus, apparently in preference to the canonical sources, in his description (Antiquities XI.1-5) of the Jewish return from the Babylonian exile. The date of the Book is somewhere near 100 B.C.

WHICH IS THE STRONGEST?

(I *Esdras* III-IV.41)

Now king Darius made a great feast unto all his subjects, and unto all that were born in his house, and unto all the princes of Media and of Persia, and to all the satraps and captains and governors that were under him, from India unto Ethiopia, in the hundred twenty and seven provinces. And when they had eaten and drunken,

and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and awaked out of his sleep.

Then the three young men of the body-guard, that kept the king's person, spake one to another: Let every one of us say one thing which shall be strongest; and he whose sentence shall seem wiser than the others, unto him shall Darius the king give great gifts, and great honors in token of victory; as, to be clothed in purple, to drink in gold and to sleep upon gold, and a chariot with bridles of gold, and a headtire of fine linen, and a chain about his neck; and he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin. And then they wrote everyone his sentence, and set to their seals, and laid the writing under king Darius his pillow, and said, When the king is risen, some shall give him the writing; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as it is written. The first wrote, Wine is the strongest. The second wrote, The king is strongest. The third wrote, Women are strongest: but above all things Truth beareth away the victory.

Now when the king was risen up, they took the writing, and gave it unto him, and so he read it; and sending forth he called all the princes of Persia and of Media, and the satraps, and the captains, and the governors, and the chief officers; and sat him down in the royal seat of judgment; and the writing was read before them. And he said, Call the young men, and they shall explain their own sentences. So they were called, and came in. And they said unto them, Declare unto us your mind concerning the things ye have written.

Then began the first, who had spoken of the strength

of wine, and said thus, O sirs, how exceeding strong is wine! it causeth all men to err that drink it: it maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt: and it maketh every heart rich, so that a man remembereth neither king or satrap; and it maketh to speak all things by talents: and when they are in their cups, they forget their love both to friends and brethren, and a little after draw their swords: but when they awake from their wine, they remember not what they have done. O sirs, is not wine the strongest, seeing that it enforceth to do thus? And when he had so spoken, he held his peace.

Then the second, that had spoken of the strength of the king, began to say, O sirs, do not men excel in strength, that bear rule over the sea and land, and all things in them? But yet is the king stronger: and he is their lord, and hath dominion over them; and in whatsoever he commandeth them they obey them. If he bid them make war the one against the other, they do it: and if he send them out against the enemies, they go, and overcome mountains, walls, and towers. They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else. Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king. And he is but one man: if he command to kill, they kill; if he command to spare, they spare; if he command to smite, they smite; if he command to make desolate, they make desolate; if

he command to build, they build; if he command to cut down, they cut down; if he command to plant, they plant. So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest; and these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in anything. O sirs, how should not the king be strongest, seeing that in such sort he is obeyed? And he held his peace.

Then the third, who had spoken of women and of truth (this was Zorobabel), began to speak. O sirs, is not the king great, and men are many, and wine is strong? who is it then that ruleth them, or hath the lordship over them? are they not women? Women have borne the king and all the people that bear rule by sea and land. Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh. These also make garments for men; these bring glory unto men; and without women cannot men be. Yea, and if men have gathered together gold and silver and every other goodly thing, and see a woman which is comely in favor and beauty, they let all those things go, and gape after her, and even with open mouth fix their eyes fast on her: and have all more desire unto her than unto gold or silver, or any goodly thing whatsoever. A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. And with his wife endeth his days, and remembereth neither father, nor mother, nor country. By this also ye must know that women have dominion over you: do ye not labor and toil, and give and bring all to women? Yea, a man taketh his sword and goeth forth to make outroads and to rob and to steal, and to sail upon the sea and upon rivers; and looketh upon a lion, and walketh

in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. Wherefore a man loveth his wife better than father or mother. Yea, many there be that have run out of their wits for women, and become bondmen for their sakes. Many also have perished, have stumbled, and sinned, for women. And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? Yet did I see him and Apame the king's concubine, the daughter of the illustrious Bartacus, sitting at the right hand of the king, and taking the crown from the king's head, and setting it upon her own head; yea, she struck the king with her left hand; and therewithal the king gaped and gazed upon her with open mouth; if she laughed upon him, he laughed also; but if she took any displeasure at him, he was fain to flatter, that she might be reconciled to him again. O sirs, how can it be but women should be strong, seeing they do thus?

Then the king and the nobles looked one upon another; so he began to speak concerning truth. O sirs, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. Is he not great that maketh these things? Therefore great is truth, and stronger than all things. All the earth calleth upon truth, and the heaven blesseth her; all works shake and tremble, but with her is no unrighteous thing. Wine is unrighteous, the king is unrighteous, women are unrighteous, all the children of men are unrighteous, and unrighteous are all such their works; and there is no truth in them; in their unrighteousness also they shall perish. But truth abideth, and is strong for ever; she liveth and conquereth for evermore. With her there is no accepting of persons or

rewards but she doeth the things that are just, and refraineth from all unrighteous and wicked things; and all men do well like of her works. Neither in her judgement is any unrighteousness; and she is the strength, and the kingdom, and the power, and the majesty, of all ages. Blessed be the God of truth. And with that he held his tongue. And all the people then shouted, and said, Great is truth, and strong above all things.

NOTES

16-19. "IN THE BEGINNING." There are in the text two accounts of Creation, at one point parallel rather than consecutive. In the first, God (Elohim) creates man in his own image—male and female; in the second, the LORD God (Jehovah) forms man out of the dust of the ground, and makes woman of one of his ribs. The first of these two accounts is part of what is known as the priestly document; the second, more primitive story is Jehovistic (See Introduction pp. 13-14). Recent criticism has suggested a Babylonian origin for the Hebrew story, but if so it was greatly elevated and purified by the Hebrew authors who took it over.

It is interesting to compare the Bible story with Milton's use of it in "Paradise Lost" Books VII. 210-640; VIII. 379-520; IX. 48-1189; X. 1-228. Books XI-XII complete the story to the expulsion of Adam and Eve:—

"Some natural tears they dropped, but wiped them soon;
The world was all before them, there to choose
Their place of rest, and Providence their guide.
They, hand in hand, with wandering steps and slow,
Through Eden took their solitary way."

A very different treatment of the story of the Fall will be found in Bernard Shaw's drama "Back to Methuselah."

A charming modern version of the temptation by the Serpent is given in Ralph Hodgson's poem "Eve." (See "Century Readings in English Literature," p. 1054.)

16. *fruit tree . . . his.* Archaic use for *its*.

21. *Cherubims.* So in the Authorized Version. The correct form is cherubim, the Hebrew plural of cherub.

22. *Cain* became a standard figure in European art and literature, and the allusions to his story are innumerable. As the first rebel, he was regarded in the poetry of the Romantic Revival as a "hero of revolt," and Byron wrote from this point of view a drama entitled "Cain." The nucleus of the story was probably the time-old conflict between the grazer or rancher and the arable farmer, "the tiller of the ground." The Israelites, in the early nomadic stage of their development, naturally sympathized with the "keeper of sheep."

23-24. *THE FLOOD.* Just as we have two accounts of the Creation of man, so we have two stories of the Deluge. According to one account seven of each of the clean, and two of each of the unclean beasts are to be admitted into the Ark; according to the

other account two of each of "all flesh wherein is the breath of life" entered into the Ark with Noah.

The story of the Flood became a commonplace of medieval art and literature. Chaucer has an amusing allusion to it in one of his more ribald tales, and in one of the Miracle Plays Noah's wife, who is a terrible scold, has to be beaten by her husband before she will go into the Ark.

24.13. *gopher*, a wood used for ship-building, probably some variety of cedar.

17. *cubits*. A cubit is about 17 inches.

28-29. *ABRAHAM AND ISAAC*. Abraham's original home was in Ur of the Chaldees, which he left to go into the land of Canaan. When he was dwelling in the plain of Mamre the Amorite, he rescued his nephew Lot from Amraphel, king of Shinar, and Chedor-laomer, king of Elam. Amraphel has been identified by some historians with the Great Hammurabi, himself an Amorite, whose elaborate code of legislation has been preserved to us and is dated about 1900 B.C. According to another view, which identifies the "Habiri" of the inscriptions with the historical Hebrews, Abraham and Lot entered Palestine during the period of the Tell El Amarna tablet, about 1400 B.C. The Semitic migrations in which the Hebrews took part are difficult to trace with any historic exactitude. The Semites seem to have made their way eastward into Mesopotamia and thence westward into Syria and Palestine. Three Semitic tribes trace their ancestry to Abraham through his three wives: the Ishmaelites, who lived to the south of Palestine, through Hagar; the Midianites or Kenites, who occupied the center of the Arabian desert, through Keturah; and the Israelites, who made their early home in southern Palestine in the region of Beersheba, through Sarah, the mother of Isaac.

30-35. *ISAAC AND REBEKAH*. Ancient Hebrew marriage customs are beautifully illustrated in this story, which is a charming oriental idyll. It has been put into verse by A. H. Clough in a poem entitled "Genesis XXIV." All these stories of the Patriarchs are romantic in the best sense, characterized by imagination and literary finish; although beautified and perfected through oral transmission, there is every reason to believe that they rest upon some historical basis, handed down by tradition. The persons in the story are strikingly differentiated: "Abraham is a friend of God, characterized by an unswerving faith in the unseen, an example of generosity and obedience. Isaac possesses more of the passive virtues; he is quiet and resigned. Jacob is the crafty; he knows how to drive the sharp bargain and to prosper in spite of difficulties." (I. J. Peritz, "Old Testament History.")

30. *thy hand under my thigh*. An ancient form of solemn oath. *my country*. See note on p. 28 above.

32.1. *to wit*, in order to know, to find out.

4. *shekel*, a Hebrew coin of gold weighing two hundred and fifty grains.

34.3. *master's brother's daughter*. Daughter is used in the sense of grand-daughter. See Rebekah's speech above.

38. *Esau* was the ancestor of the Edomites, who settled to the southeast of the Dead Sea and were traditional enemies of the children of Israel.

38-39. *JACOB'S DREAM*. This vision of Jacob's during his flight from the threats of Esau has won the attention of writers and pictorial artists through the centuries on account of its imaginative quality; from the religious and racial point of view it is important as establishing the covenant between God and His people, the descendants of Jacob.

38. *Beer-sheba*, "the Well of the oath," the home of Abraham, Isaac and Jacob in southern Palestine.

Haran, the north-west region of Mesopotamia on the Belias river, which flows into the Euphrates.

39.18. *Beth-el*, in the mountain region of Judah, about four hours' travel north of Jerusalem.

39-52. *THE STORY OF JOSEPH* is the longest and the fullest in detail of the lives of the patriarchs, with romantic and pathetic vicissitudes conducted to a happy issue. A few critics have suggested an Egyptian origin on account of its artistic form and finish; it has been described as the first of the short stories, as it is one of the best. We have omitted after the end of Genesis XXXVII the attempted seduction of Joseph by Potiphar's wife and Joseph's interpretation in prison of the dreams of the butler and the baker, which led to his interpretation of the dream of Pharaoh and his promotion to be Pharaoh's Prime Minister during the seven years of plenty, in which he married the daughter of an Egyptian priest.

41. *Ishmaelites*, wandering Bedouin tribes described later (p. 42) as Midianites. See note on p. 28.

49.8. *wot*, know.

51.4. *earing*, plowing, the preparation of the soil at seed time.

13. *Goshen*, the land between the Nile and the west arm of the Red Sea, and north of the modern Cairo.

53. *Jacob's* preference of the younger son Ephraim goes back to his own preference over his own elder brother Esau, and looks forward to the recognition of Ephraim and Manasseh as two separate tribes, of which Ephraim was the more important as the leader of the northern confederacy.

54. *MOSES*. The life of Moses falls into three periods of 40 years each. The first was spent in Egypt at the court of Pharaoh; the second out in the Midian desert as the chief shepherd of Jethro, priest of the Kenites; and the third in the Arabian desert as the founder and first statesman of the Hebrew nation.

55.23. *Moses* means either "drawn from the water" (Coptic), or "son, child" (Egyptian).

56-58. *THE PASSOVER* was the most important of the three great feasts of the Israelites and was observed in the spring at the time of the barley harvest. For seven days every true Israelite ate cakes of unleavened bread to commemorate Israel's deliverance and exodus from Egypt. The second great feast, the Feast of Weeks, followed seven weeks later at the time of the wheat harvest; it subsequently became the Feast of Pentecost, designated to com-

memorate the giving of the law on Sinai. The third, the Feast of Ingathering, came in the autumn at the time of the grape harvest; this feast, too, was later given a religious significance by the custom of living in tabernacles or tents to commemorate Israel's life and experiences in the desert. (Exodus XXXIV. 18-22.) Roughly, these three feasts correspond to the English and American holidays of Easter, Whitsuntide, and Thanksgiving.

60. The date for the Exodus or departure of the Children of Israel most commonly accepted is about 1200 B.C. Rameses II (about 1290-1220 B.C.), it is now generally agreed, was the Pharaoh of the Oppression. Merneptah, his son (about 1220-1210) is then to be considered the Pharaoh of the Exodus.

60.3. *Rameses*, or *Raamses*, a city built by the Israelites for Rameses II, the Pharaoh of the Oppression. The Israelites fled from Rameses to Succoth. Both were in the land of Goshen, which is also called the land of Rameses.

63-65. The Song of Moses, or at any rate the song of Miriam, which forms the refrain and kernel, is undoubtedly of great antiquity. Edom, here referred to, was the land of the Edomites mentioned above; the Moabites, whose descent was traced from Moab, the son of Lot, occupied the territory north of Edom and immediately to the east of the Dead Sea.

65-66. *THE TEN COMMANDMENTS* are given in two versions in the Pentateuch, the one here quoted and the other in Deuteronomy V. 6-21. In Exodus XXXIV there is a third account of a divine covenant differing materially from the Decalogue and belonging to another period in Hebrew history.

67. *Nebo*, a peak in the mountain range of Pisgah in the land of Moab, as may be recalled from the well-known poem of Cecil Frances Alexander, "The Burial of Moses":

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
But no man built that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod
And laid the dead man there."

Beth-peor, a mountain town in the territory of Moab situated among the mountains of Pisgah, and named after Baal-peor, the god of the Moabites and Midianites.

70. *Jericho* and *Ai* were strongholds of the Canaanites captured by Joshua immediately upon his entrance into the Promised Land.

71.5. *Sihon* and *Og* had been already defeated by Joshua. Their territories were east of Jordan and were later assigned to Reuben, Gad, and the half-tribe of Manasseh.

72. *Ehud*, one of the judges, who led the Hebrews into battle against the Moabites and secured a period of freedom and tranquillity.

73.1. *Harosheth of the Gentiles*, modern Harithiyeh, is at the entrance to the plain of Esdraelon, and is now being excavated by the English School of Archeology.

75-78. *The Song of Deborah* has the distinction of being the oldest authenticated poem in Hebrew literature. It was probably composed almost immediately after the critical event which it commemorates, and then probably transmitted to succeeding generations long before it found its place in the narrative as it now stands. Its warlike spirit, its religious fervor, together with its immaturity of moral conceptions and its vivid presentation of the inter-tribal relations of the time, give us a clear picture of this period of the historical development of the Hebrew people.

77.14. *Megiddo* (modern Mageddo) is now the scene of operations of the exploration party of the University of Chicago, headed by Professor Breasted. The territory surrounding it is famous in history as Armageddon, battle-ground of the nations. Here Josiah fell in battle against Egypt; here the Romans fought, and also the Crusaders; here Napoleon was defeated; and here again in 1918 General Allenby won decisive victories against the Turks. Megiddo is in the plain of Esdraelon spreading east and west between the hills of northern Judah and the southern tribes in the time of Deborah and Barak, and thus forming a barrier to their unity; this plain was also one of the most desirable agricultural areas in Palestine, and important as a thoroughfare between the Mediterranean coast and Mesopotamia, or the distant east. Deborah was the first to sense the danger of the oppressing Canaanites, and gave the rallying cry which called Barak and his men to arms. The story of the battle is twice told, once in prose, and again in the form of a ballad of war. Sisera, the leader of the Canaanite army, marched his men eastward to cut off southern Israel, while Barak, watching from Mount Tabor to the North, awaited his opportunity, and when the Canaanites had crossed the river Kishon made his successful attack. 78. *the children of Ammon* occupied a territory east of the Jordan river and immediately to the north of Moab.

78-80. *JEPHTHAH'S DAUGHTER*. The sacrifice of Jephthah's daughter has its parallel in Greek mythology in the story of Iphigeneia, offered up by her father Agamemnon to secure the favor of the gods for the conquest of Troy. The Scripture story furnished the subject for a tragedy by George Buchanan in the sixteenth century and an oratio by Handel in the eighteenth; Tennyson has taken from it one of the most musical and elevated passages of "A Dream of Fair Women." Less known is "The Dirge of Jephthah's Daughter Sung by Virgins" by Robert Herrick.

80-82. *SAMSON AND DELILAH*. The story of Samson has been magnificently treated by Milton in "Samson Agonistes," which is cast in the form of a Greek tragedy. See also Whittier's poem "The Wife of Manoah to her Husband."

80. *the Philistines* occupied the borderland between the hill country of Judah and the Mediterranean sea. They were of non-Semitic blood and are supposed to have come originally from the island of Crete. Situated as they were, they were harassed alike by the

Canaanites, the Hebrews and the Egyptians. Timnath, Askelon and Gaza were cities of the Philistines, of recent archeological interest for the light which excavations there have thrown upon both historic and prehistoric times. Ascalon has been explored during the last few years by the Palestine Exploration Fund, which is now extending its researches to other towns of the ancient Philistines further to the South, including Gaza, captured by the British at the beginning of the successful expedition of Sir William Allenby in the Great War.

84.12. *left of*, bereaved of.

85.21. *Naomi*, "the lovable one."

Mara, "bitter."

85-87. This passage is recalled by Keats in the "Ode to a Nightingale":—

"Thou wast not born for death, immortal Bird!

No hungry generations tread thee down:

The voice I heard this passing night was heard

In ancient days by emperor and clown:

Perhaps the self-same song that found a path

Through the sad heart of Ruth, when, sick for home,

She stood in tears amid the alien corn."

The same theme is treated by Hood, in a more modern and cheerful spirit, in a poem, which is less beautiful but perhaps nearer to the original, entitled "Ruth."

The Hebrew law concerning the gleaning of the fields is expressed in Leviticus XIX. 9-10 as follows: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger." Reference is made to this law in Deuteronomy XXIV. 20-21, where it is extended to include the olive garden in these words: "And when thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow."

87.17. *ephah*, nine gallons.

89. *redeem it*. The law concerning the redemption of property is found in Leviticus XXV. 23-55. According to this law a piece of land, which may be temporarily out of the hands of the family, is to be redeemed by the nearest of kin. The purpose of the law is to keep all property, as much as possible, within the line of descent, and thus to encourage the continuation of the ancestral line.

91.8. *the father of David*. A passage in I Samuel XXII also suggests that David had ancestral connections with the Moabites, who in this instance granted asylum to David's parents during his career as an outlaw in the reign of Saul.

93. *Eli*. Eli was the priest of the tabernacle at Shiloh, situated north of Bethel and the most important sanctuary of the period of the Judges.

95. *SAUL AND DAVID*. Saul was of the tribe of Benjamin, small but noted for its warlike spirit. As the first king of Israel his task was that of the pioneer in kingdom building. That he did not fail, despite his defeat at Gilboa, is shown by the fact that through his leadership the kingdom was established and the way prepared for the more prosperous rule of David. The task of consolidating the scattered tribes of Israel was exceedingly difficult, and proved too much for a man of his temper. David's lament over Saul and Jonathan is sufficient evidence of the high regard in which both were held. (See pp. 104-105.) Browning's beautiful poem "Saul" will be found in "Century Readings in English Literature," p. 791.

Beth-lehem, the home of David, and sacred also in the literature of the New Testament as the birthplace of Christ, is five miles south of Jerusalem. It is now a small village inhabited by Christians. The Church of the Nativity, at the east end of the town, is said to be the oldest Christian Church in existence, its pillars being those of Constantine's Basilica, constructed about the year 330 A.D.

97. *valley of Elah*, probably the most southerly of the three valleys which cut from the Mediterranean coast through the table-lands into the hills of Judah.

Gath is a Philistine city in this valley, well up in the hills.

six cubits and a span. Counting a cubit 17 inches, the height of Goliath would be about nine feet, which, if he was measured from the ground to the top of his helmet, represents no great exaggeration. To the popular imagination of the time, however, he was simply the giant that he is in Rabbinical and Arabian, as well as European literature. There is something distinctly epic about the story that suggests Homer, especially in the eloquent and boastful speeches which the combatants make before beginning the duel. A modern rendering of the story in the poem by Robert Graves "Goliath and David" is given in "Century Readings in English Literature," p. 1052.

98.29. *their pledge*, some token that they were alive and well.

99.4. *carriage*, baggage.

102.2. *Ekron*, the most northerly city of the Philistines.

3. *Shaaraim*, a town in the lowland region of Judah near the Philistine border. The Revised Version translates "the two gates," that is of Gath and Ekron.

THE WELL OF BETH-LEHEM. See note on p. 95 about David's birthplace.

104-105. This elegy, both for its imaginative quality and its nobility of sentiment, is one of the finest of its type in all literature.

105. *Joab* was David's field marshal, statesman, wise counselor and skilful commander. Though headstrong and often heartless and heedless of David's commands, he was a loyal subject and, it would seem, deserved a better fate than his execution after David's death by order of Solomon, David's son and successor.

106.2. *the children of Ammon* lived east of the lower Jordan, and had caused trouble since the beginning of the period of the Judges. See note on p. 78 above.

10. *Uriah the Hittite*. The Hittites were an ancient people who migrated into Palestine about 1600 B.C. They were a non-Semitic race whose original home was probably in Asia Minor. Uriah was one of David's "mighty men of valor" during his outlaw life. The story of David and Bathsheba was the subject of a sixteenth century drama by George Peele, of Swinburne's "Masque of Queen Bersabe, A Miracle Play," and of a modern drama by Stephen Phillips, entitled "The Sin of David."

108.14. *Nathan*, a prophet, the successor of Samuel, and David's spiritual counselor. The incident reveals both the moral courage and the religious idealism of the man.

110.17. *the wood of Ephraim*. This battle in which Absalom met his fate was the culmination of a carefully laid plot to seize his father's throne. Banished for the slaying of Ammon, and later having secured reconciliation and the confidence of David, he laid the foundation for a rebellion. On the pretense of going to Hebron to pay a vow he had made, he left Jerusalem and sent messengers to gather the armies of revolt. He won the favor of Ahithophel, David's wise statesman and counselor, who chose the opportune moment for spreading news of the rebellion. David hastened out of the capital city and crossed into the east-Jordan country accompanied by his faithful body-guard. One man loyal to David, however, remained in the city—Hushai, who was directed to gain the confidence of Absalom and defeat the counsel of Ahithophel. Ahithophel advised haste in the pursuit of David; Hushai more gravely and cautiously advised delay. This gave David time to gather his army and assured his victory. Ahithophel, disappointed that his counsel was spurned, set his house in order and hanged himself. Absalom's army and David's met in the woodland country west of the lower Jordan. Our selection continues the story from this point.

Dryden's "Absalom and Achitophel" is a political satire using the persons and events of the Scripture story for contemporary allusions at the end of the reign of Charles II. N. P. Willis's poem "Absalom" will be found in "Century Readings in American Literature," p. 223.

114. *THE QUEEN OF SHEBA*. This story provides the subject for short poems by Whittier, "King Solomon and the Ants," by Browning, "Solomon and Balkis," and by Lascelles Abercrombie, "Balkis." Balkis was the name traditionally given to the Queen. Sheba was the land of the ancient Sabæans in Southern Arabia. The Sabæans were known to the Israelites as exporters of precious stones.

115.10. *a hundred and twenty talents of gold*. The value of a gold shekel was about nine dollars, and a talent contains 3000 shekels; this would make a gold talent worth about \$27,000.

14. *Hiram*, king of Tyre, from whom Solomon purchased materials and labor for the building of his royal palace and the Temple.

Ophir, a gold-producing region, whose location is not definitely known, probably in southern or eastern Arabia.

almug trees, a rare and valuable wood imported from Ophir, used

for decorative purposes and the making of musical instruments. *Shechem*, in Central Palestine, in the hill-country of Ephraim, sacred in Old Testament history as the place where Abraham first pitched his tent and built an altar of worship.

Jeroboam is in Kings repeatedly referred to as the man who "made Israel to sin." He led the northern tribes in the revolt against Rehoboam, became their first king, and set up calves of gold at Beth-el and Dan to keep his subjects away from Jerusalem.

117.7. *Ahijah the Shilonite*, a prophet of Shiloh, an ancient sanctuary about twenty miles north of Jerusalem.

117. *ELIJAH AND AHAB*. Elijah the Tishbite was a native of the beautiful mountain region of Gilead, east of the Jordan. "He always loved the wild defiles and rushing torrents of his native land. Lonely mountains and bleak deserts were congenial to his spirit. He learned to dwell familiarly on the stern aspects of religion and morality. He had the austere, ascetic, monotheistic spirit of the desert. He learned the fear of Jehovah which knew no other fear." (Hastings.)

Ahab, son of Omri, became king of Israel about 853 B.C. He married Jezebel, daughter of the king of Tyre, through whom the Phœnician cult of Baal was introduced into the royal court at Samaria.

118.34. *Baalim*. Hebrew plural for Baal. See preceding note.

Mount Carmel, a mountain in northern Palestine, overlooking the Mediterranean sea.

120.20. *the offering of the evening sacrifice*. This is the Hebrew *Minah*, a small sacrificial tribute to denote good will, usually a meal-offering.

121.17. *Jezreel*, a valley extending eastward beyond the plain of Esdraelon, and forming a natural gateway for caravans from the Mediterranean to the Jordan valley. The City of Jezreel, in the valley, was the seat of the royal palace.

122.23. *sons of Belial*. The word *Belial* means "worthless, wicked," or perhaps "ruin." The Revised Version translates (in the margin) "base fellows."

123. *Ramoth-gilead*, a city east of the Jordan belonging to the tribe of Gad, prominent as one of the cities of refuge in Israel.

124. *Jehu*, captain of the army of Joram, king of Israel, and crowned king at Ramoth-gilead by command of Elisha to exterminate Baalim from the royal court of Israel.

126.7. *Gur*, an ascent near *Ibleam*, which is a town in the western territory of Manasseh.

8. *Megiddo*. See note on page 77.

14. *tired*, attired.

16. *Zimri*, a servant of Elah, king of Israel, conspired against his master, slew him while "drinking himself drunk," and became his successor. Zimri reigned only seven days, and, meeting with military reverses, committed suicide.

John Masefield has written a play entitled "A King's Daughter, the Tragedy of Jezebel," which at the time of the publication of this book, has not yet reached this country, dealing with the subject of

Naboth's vineyard in the spirit of modern criticism. Ahab is represented as weak and pacific, Elijah and Elisha as uncompromising belligerents.

127.1. *king of Syria*, Benhadad II.

4. *a mighty man in valor*. According to a tradition found in the Hebrew Midrash, and accepted also by Josephus, it was Naaman who shot the fatal arrow which caused the death of Ahab in the battle of Ramoth-gilead.

7. *a little maid*. Hebrew servants seem to have been notably loyal to their masters or mistresses without proving disloyal to their own religious convictions.

128.8. *Abana and Pharpar*. The waters of Abana are clear in the dry region of Damascus, whereas the turbulent Jordan carries with it large deposits of silt in its precipitate course to the Dead Sea. Pharpar has not been definitely identified.

28. *two mules' burden of earth*. It was at this early time considered difficult, if not impossible, to worship the god of any nation outside of his own territory. Jehovah was still popularly thought of as the God of the soil of Palestine.

33. *Rimmon*, the name of a Syrian god to whose honor a temple was built in Damascus. Milton has a reference to Rimmon and to this whole story in "Paradise Lost" I. 467-476 ("Century Readings in English Literature," p. 250).

130. *Nehemiah* was the confidential adviser, the cupbearer to Artaxerxes I, whose capital was in Susa (Shushan), in southwestern Persia.

the month of Chisleu, November-December.

132.3. *the month of Nisan*, March-April.

133.2. *Sanballat the Horonite*, an officer of note among the Samaritans of central Palestine.

Tobiah the Ammonite. The Ammonites, east of the lower Jordan, had always shown hostility to the Hebrews. See note on p. 78.

136.22. *Mordecai*. If he was one of the captives taken to Babylon in the first deportation in 597, he was at least 119 years of age when Esther became queen. The dates for the reign of Ahasuerus are 485-465 B.C.

25. *Jeconiah*, Jehoiachin.

The story of Esther was dramatized by the great French poet Racine, whose play has been recently translated by John Masefield. Another contemporary English poet, Lascelles Abercrombie, has treated the earlier part of the story in a poem entitled "Vashti" ("Emblems of Love").

138. *Haman*, the chief ruler or counselor in the court of Ahasuerus. He was probably a descendant of the Amalekite king Agag. Haman, provoked to furious anger by Mordecai's refusal to do him honor, had secured a royal decree for the slaughter of the Jews within the Persian empire. In order to satisfy his own revengeful spirit he had had a scaffold erected upon which Mordecai was to be publicly hanged. Through the timely intervention of Queen Esther, Haman's plans miscarry in the way described in the text.

140. *Amos*. With this page begins section II on the literature of

the prophets. Professor F. C. Eiselen, in "Prophecy and the Prophets," writes: "The most important part of Old Testament literature is due to prophetic activity. The prophets, pure in character, strong in intellect, sincere in purpose, quickened through personal communion with God, enlightened by the divine spirit, were able to see facts and understand truths hidden from the eyes of those who did not live in the same intimate fellowship with Jehovah. These men possessed of divine ideals of righteousness, and eager to realize those ideals in their nation, became statesmen, social reformers, and religious and ethical teachers."

141.8. *Beth-el*, "House of God," a city in the hill country, about five miles north of Jerusalem. See note on page 39.

9. *Gilgal*, an ancient sanctuary not far from Beth-el, especially notable in the days of Samuel and Saul.

Beer-sheba, "the well of an oath," in the southern extremity of Palestine, was the home of Abraham, Isaac, and Jacob, and therefore sacred in Hebrew history.

17. *Orion*, a brilliant constellation noted in mythology among ancient peoples. In classic legend Orion is a Bœotian hunter.

25. *the poor in the gate*. The gate of the city in ancient days was the place for the transaction of public business and for the administration of justice, as well as the market place of the city.

142.9. *skilful of lamentation*. This phrase refers to the ancient custom of engaging professional mourners who chanted dirges, very often improvised songs of praise, for the dead.

20. *burnt offerings . . . meat offerings . . . peace offerings*. The burnt offering was symbolical of a state of mourning or grief, usually over sin; at other times of combined emotions of solemnity and awe. Its object was to secure the good will and protection of Jehovah. The meat offering contained no flesh; it was an offering of cereal food and oil. The peace offering was symbolical of friendly relationship between the worshiper and Jehovah; usually a sacrifice of festive occasions.

143.5. *seer*, the name by which prophets were called in the early days of Hebrew history.

12. *sycamore*, of the same family as the fig. The fruit is said to have been punctured in order to hasten its ripening, or to improve its flavor.

144. *I will allure her*. Israel is here likened to Hosea's unfaithful wife, whom he seeks to win back to a life of loyalty and trust.

145.2. *valley of Achor*, "valley of trouble," near Jericho, extending to the Jordan.

6. *Isht*, "my husband." *Baali*, "my lord," or "my master."

147.35. *Asshur*, Assyria.

148.7. *Lebanon*, a mountainous region in Palestine, famous in Biblical literature for its excellent cedars.

150.25. *Sodom and Gomorrah*, ancient cities of Palestine near the Dead Sea, and proverbial in Bible times of the fearful fate of the godless and the evildoer. These cities were destroyed in the time of Abraham and Lot; the story of their destruction is told in Genesis XIX.

154.27. *bath*, nine gallons.
homer, ninety gallons.
ephah, nine gallons.

156.3. *seraphims*, bright and shining angels, agents of purification by fire. Mentioned only in this chapter of Isaiah. The correct plural is *seraphim*.

157.6. *teil tree*, probably the terebinth, a tree in Palestine, of feathery leaves, and an important source of turpentine.

158.21. *cocatrice*, a serpent of unknown species, perhaps the adder.

162. *Lachish*, a fortified and noted town in Judah.

163.11. *Rabshakeh*, the title of an Assyrian officer.

164.2. *Hamath*, originally a Hamite colony in northern Syria.

3. *Arphad* or *Arpad*, a city of Syria north-west of Aleppo.

Sepharvaim, literally "the two Sippars," a city of Babylonia, the home of the temple of the Sun-god. Many monuments and tablets of archæological interest and value have been found in this place.

172. *Carmel*, the coast country in north-west Palestine surrounding Mount Carmel, which juts out into the Mediterranean Sea.

Bashan, a region north-east of Palestine, and immediately south of Damascus.

Gilead, a noted territory east of the Jordan river in the region assigned to Gad.

175.13. *Elkoshite*. Nahum's native village, Elkosh, is located by some authorities in Galilee, by others in Judah north-east of Lachish.

177.5. *Huzzab*, a name of uncertain meaning, very probably a reference to the Assyrian queen.

Dante Gabriel Rossetti's poem "The Burden of Nineveh" was suggested, not by this passage, but by "A Winged Beast from Nineveh," which he saw in the British Museum.

7. *tabering*, drumming.

178.11. *Chaldæans*. Chaldæa is the lower region of Babylonia between the Tigris and Euphrates rivers. The original home of Abraham was Ur of the Chaldæans. There is a youthful poem by Tennyson entitled "Babylon," and one suggested by modern exploration with the same title by Ralph Hodgson.

182.14. *Hilkiah*, the high priest at Jerusalem in the time of king Josiah. It was Hilkiah who found the Book of the Law (probably identical with the Book of Deuteronomy) which served as the basis of a great reformation in the reign of this king.

15. *Anathoth*, a town in the territory of Benjamin, about three miles north-east of Jerusalem, the birthplace and home of Jeremiah.

184.6. *Baal*, the god of the Canaanites, an agricultural deity whose worship was morally debasing and forbidden among the Hebrews.

10. *Chittim* or *Kittim*, an island in the Mediterranean, west of Tyre and east of Sicily.

Kedar, a barbaric tent-dwelling tribe, the descendants of Kedar, the second son of Ishmael.

185.7. *Euphrates*, a river running parallel with the Tigris, and with it emptying into the Persian Gulf. The country between these two rivers is called Mesopotamia. On the Euphrates was the ancient

city of Babylon; on the Tigris was Nineveh, the capital of Assyria.
193.13. THE RECHABITES, an ancient nomad clan, which late in the eighth century settled in southern Palestine, and during the Babylonian invasion of Judah sought refuge in Jerusalem. The clan may be traced back to Caleb, and through him to the Kenites, descendants of Abraham and Keturah. It was among the Kenites that Moses spent the forty years of training for his life work. Jonadab was the venerable law-giver and leader of the Rechabites, as Moses was of the Israelites.

194.13. Syrians. Syria was the country north and east of Palestine between the Euphrates and the Mediterranean. Palestine was often considered a part of Syria by the historians of this time.

200.18. eighteen cubits. A cubit is about 17 inches.

22. pomegranates. The pomegranate is a fruit prized alike for its beauty and its taste. The tree is frequently mentioned in the Old Testament; in the Koran it is referred to as one of the trees of Paradise.

201.3. Riblah, a village in the broad valley between Mount Hermon and the mountains of Lebanon, about sixty miles north of Damascus.

203.5. THE WATCHMAN. This passage refers to the custom in ancient days of placing a watchman in a tower on the wall of a city in order to give information of the approach of a messenger, or warning at the approach of an enemy.

208.3. THE VALLEY OF DRY BONES. This passage is among the earliest in the Old Testament to point toward a belief among the Hebrew people in a future life.

212.26. the circle of the earth. The Hebrews, like other ancient people, viewed the earth as stationary. The heavens above formed a semicircle, completed in the sea which extended beyond the lower world or Sheol (Hades). Within the circle were the sun, moon and stars carried in their revolving journey from sea to sea.

217.25. "WHO HATH BELIEVED OUR REPORT?" This chapter in Isaiah is the loftiest and most personal representation of the prophetic doctrine of the Servant of Jehovah. By the Servant of Jehovah the prophet meant One Who, through His own vicarious suffering and sacrifice, should bring the nations and peoples of the world to a spiritual knowledge and an individual acceptance of God.

227.3. Tarshish, a distant country across the Mediterranean Sea to the west of Palestine. To the Hebrews it represented a far away land quite beyond Jehovah's interest or power. The prophets of this time sought to correct the erroneous idea of Jehovah as a purely tribal deity.

4. Joppa, a seaport along the central western coast of Palestine.

236.6. Shinar, the Old Testament designation for the country of Babylonia or Babel.

244.14. the Medes and Persians, Arvan races which invaded these countries from the region of the Caspian Sea. The prevailing religion of Persia after 500 B.C. was Zoroastrianism, whose founder (Zoroaster, c. 660-583 B.C.) was undoubtedly a great monotheist. The god of Zoroastrianism was Ahura Mazda, god of wisdom,

glory and light. The story of Belshazzar's feast is the subject of poems by Byron, Felicia Hemans, Sir Edwin Arnold and others.

252. *A SONG OF PRAISE*. Psalm VIII is among those ascribed by Ewald to David, along with XIX and XXIV, also included in our selections. Ewald's full list adds Psalms III, IV, VII, XI, XV, XVIII, XXIX, XXXII and CI as probably of Davidic authorship.

253. *Where their voice is not heard*. The American Revised Version omits the word *Where*, and gives a better sense.

264.9. *land of Jordan*. The Jordan River, beginning in the Hermonite region of the mountains of Lebanon, about 9000 feet above sea-level, gathers strength in the Waters of Merom in the territory of Naphtali, and flows southward, first into the Sea of Galilee, and thence with precipitate course into the Dead Sea, whose surface is 1292 feet below sea-level.

10. *Mizar*, a smaller hill in the Lebanon region, contrasted with the great and snow-capped Mount Hermon.

266.18. *hyssop*, a plant, hitherto unidentified, at that time known for its cooling and refreshing quality.

268. *Baca*, a valley leading to Jerusalem. The Revised Version translates: "the valley of weeping."

277.2. *conies*. The coney is a small, shy, desert animal about the size of a common rabbit. It lived among the rocks and was admired for its cunning.

20. *leviathan*, probably not the crocodile, but the whale.

284. *Zion*, originally the stronghold or acropolis of Jerusalem in the possession of the Jebusites up to the time of David. Jerusalem itself later came to be known by the name Zion, or, more popularly, "the city of David."

288. *Rivers of Babylon*. The River Chebar, often referred to in connection with the period of the exile, is thought by most authorities to be one of the numerous canals in the neighborhood of Babylon, in the territory occupied by the Jews during the period of their captivity.

305. *THE BOOK OF JOB*. The dramatic setting of the Book of Job has been used by Goethe in the prologue to "Faust," and by the Russian Andreief for the plot of his drama "Anathema." H. G. Wells has taken the character and situation of Job for application to modern conditions in his novel "The Undying Fire."

306. *the land of Uz*, most probably the south-eastern border of Palestine adjoining Edom and Arabia.

308.5. *Sabæans*, the people of Sheba. See note on p. 114.

309. *and he sat down among the ashes*. Professor Moulton in the "Modern Reader's Bible" quotes the following explanatory passage translated from Wetzstein: "The dung which is heaped upon the *Mezbele* of the Hauran villages is not mixed with straw, which in that warm and dry land is not needed for litter, and it comes mostly from solid-hoofed animals, as the flocks and oxen are left over-night in the grazing places. It is carried in baskets in a dry state to this place before the village, and usually burnt once a month. The ashes remain. . . . If the village has been inhabited for centuries the

Mezbele reaches a height far overtopping it. The winter rains reduce it into a compact mass, and it becomes by and by a solid hill of earth. . . . The *Mezbele* serves the inhabitants for a watch-tower, and in the sultry evenings for a place of concourse, because there is a current of air on the height. There all day long the children play about it; and there the outcast, who has been stricken with some loathsome malady, and is not allowed to enter the dwellings of men, lays himself down, begging an alms of the passers-by by day, and by night sheltering himself among the ashes which the heat of the sun has warmed."

317.25-26. The American R. V. translates: "Return, I pray you, let there be no injustice. Yea, return again, my cause is righteous."

318.4. *Tema*, an Arab tribe, the descendants of Ishmael.

Sheba. See note on p. 114.

321.17. *Arcturus, Orion, and Pleiades*, heavenly constellations. The R.V. translates Arcturus "Bear." "This conspicuous group of stars has arrested the attention and exercised the imagination of many peoples. The Australian saw in them a group of girls playing the corroboree. The North American Indian thought of them as dancers. . . . The Greeks represented them as sisters flying before Orion; the maidens prayed for deliverance from the giant hunter, and were heard by the gods, who changed them into doves, and placed them amongst the stars. . . . The Arabs pictured them as a group of riders mounted on camels. . . . The Persians compare them to a cluster of jewels or a necklace. . . . In Job IX. 9 the constellations are adduced as forming part of that wonderful complex of creation the existence of which bears testimony to the Maker's almightiness." (J. Taylor.)

18. *chambers*, Luther translates "stars."

323.3. *daysman*, mediator.

324.24. *Before I go whence I shall not return*. Cf. Hamlet III. i:

"The dread of something after death,
The undiscover'd country, from whose bourn
No traveler returns."

336.3. *here shall thy proud waves be stayed*. Cf. the well-known story of King Canute and his courtiers.

337.12. *Mazzaroth*, the signs of the Zodiac.

338. *unicorn*, probably the rhinoceros.

339. *The thunder of the captains and the shouting*. Cf. Kipling's "Recessional":

"The tumult and the shouting dies
The captains and the kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart."

340.24. *behemoth*, the hippopotamus.

341.13. *leviathan*, here the crocodile.

35. *prevented*, anticipated, assisted, as in the Collect: "Prevent us, O Lord, in all our doings."

342.14. *neesings*, sneezings.

32. *habergeon*, coat of mail.

364. *WHICH IS THE STRONGEST?* The translation of this extract from the Apocrypha is taken from the edition of Dr. R. H. Charles, published by the Oxford University Press in 1913.

CENTURY READINGS
IN THE
NEW TESTAMENT

THE HOLY LAND

in the Time of our Saviour.

English Miles

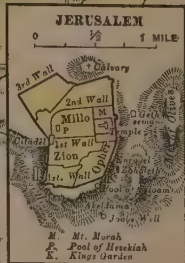
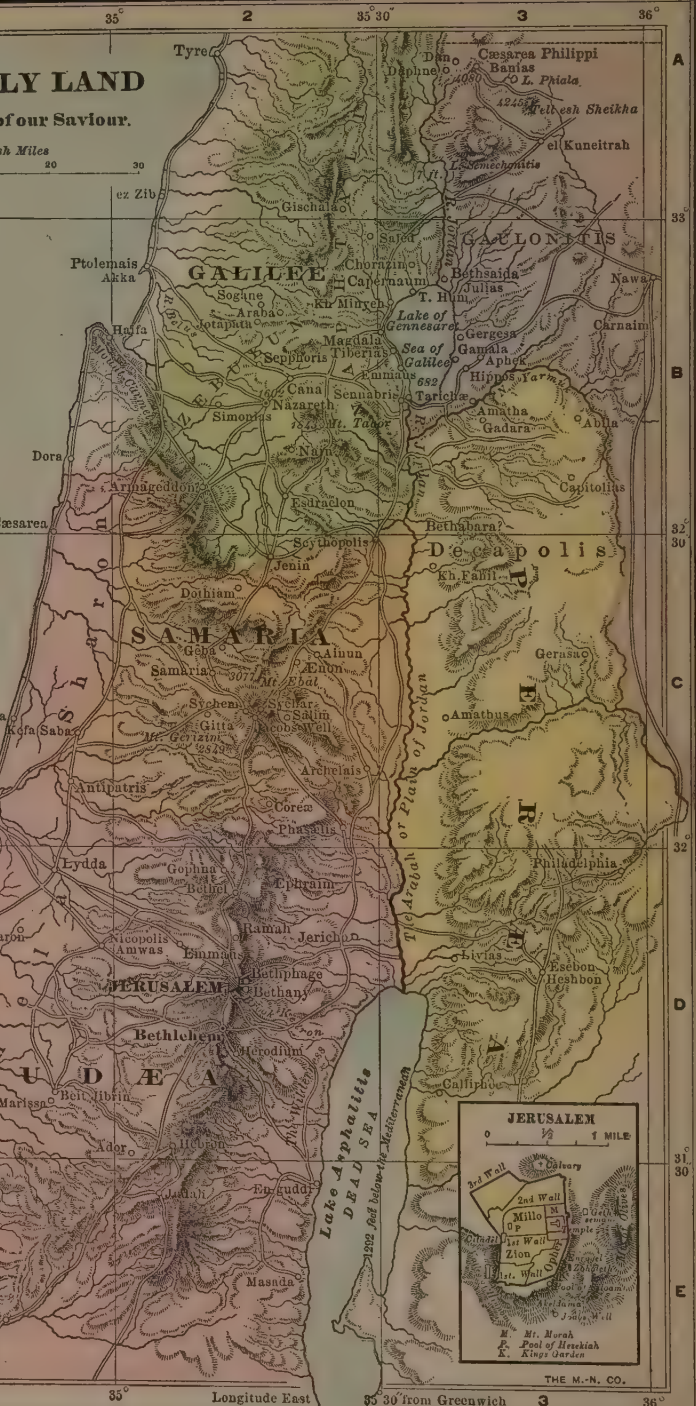
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PLAN OF STUDY

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The plan outlined above is intended for a second semester course to follow a first semester course in Old Testament literature founded upon "Century Readings in the Old Testament" by the same editors and publishers. Each volume may, however, be used independently of the other if it is so desired.

SUGGESTIONS FOR STUDENTS

1. Pay careful attention to the general historical and literary background as set forth in the Introductions and Notes and in the classroom lectures. Look up the places mentioned on maps of Palestine at the time of Christ and of Asia Minor and the Roman Empire at the time of the Apostle Paul.

2. Study each Reading as a work of art. Do not insert your own ideas and beliefs into the passage, or even seek for confirmation of them, but endeavor to realize the author's intention and meaning.

3. Write out your own analysis of the contents of each Reading and choose an appropriate title if you think the heading given by the editors is inadequate.

4. Make notes of the phrases and sentences in the text which are of outstanding literary and religious significance.

GENERAL INTRODUCTION

I. THE NEW TESTAMENT AS LITERATURE

To those of the Christian faith, the study of the New Testament should need no urgent plea; to those who judge from purely literary standards the Old Testament may appear richer in interest than the New; nevertheless, both are collections of writings which are essentially religious in origin and aim, the products of man's endeavor to put himself and his reader into vital contact with the central principles of the world order and to make clear the meaning of life. Even to such a detached observer as may judge the New Testament from the point of view of criticism rather than of acceptance, it has powerful claims upon his intelligent attention. The story of Jesus of Nazareth, his teachings, and the ecclesiastical organizations and social order founded upon them, have played too important a part in the life of the past and the present to be neglected; for without some knowledge of them we cannot understand either the constitution of the society in which we live or the process of its development in previous ages. The New Testament has also certain literary qualities, which are all its own, in the simplicity and directness of the gospel narratives, the spiritual elevation of its ethical teaching, and the burning enthusiasm or profound faith with which its doctrines are expressed.

II. THE TRANSITION FROM THE OLD TESTAMENT

In our discussion of the later books of the Old Testament, especially of the Book of Daniel ("Century Readings in the Old Testament," p. 235) we have already remarked the growth of the apocalyptic tendency in Hebrew literature. The Day of the Lord, which to the older prophets was to be a day of humiliation and cleansing for Israel, to be followed by restoration and reconciliation with Jehovah, came to signify to the later prophets a day of vengeance and triumph over their enemies. The change of view was natural enough in the face of the tribulations and persecutions which the Jewish people had to undergo in the course of successive oppressions and deportations. Their Assyrian tyrants gave place to Babylonian, Babylonian to Persian, Persian to Greek, Greek ultimately to Roman, but the change of masters brought no real relief or permanent peace, and each new master gave offense in some new way. In the constant quarrels, turmoils, insurrections and battles of contending claimants for dominion over them, it was inevitable that the Jews should long for a deliverer of their own race, under whose rule they could enjoy not only religious freedom but political independence and even leadership. In the course of time, the expectation of a Messiah who would establish his kingdom upon a cleansed and renewed earth became the one consolation and hope of a down-trodden and afflicted people and the active center of their thought.

It was inevitable that the Jewish religion should be affected in other ways by constant and enforced contact with peoples alien to them in racial characteristics, social customs and religious ideas. The chief effect was a re-

action toward greater strictness in Jewish observances, which in its extremes took the unlovely shapes of formalism and fanaticism. The persecuted race fought bitterly for the preservation of its national identity and it saw its chief safeguard in the zealous and meticulous maintenance of its religious rites and tenets. But in spite of all its efforts to preserve racial and religious purity, some modification was unavoidable. After the return from the exile, the supremacy of organized Judaism was restricted to a comparatively small territory about Jerusalem; immediately to the north was Samaria, whose inhabitants had adopted a form of Judaism not recognized by the Jews; and still further north was Galilee, which contained even larger alien elements. Outside of Palestine altogether there were great numbers of Jews, the offspring of the various deportations or voluntary exiles, not only in Asia Minor, but in Egypt, in Greece, and in Rome. The Jews of the Dispersion came into close contact with Greek culture and with the administrative machinery of the Roman Empire, of which they formed a part. In the first century of the Christian era Aramaic had displaced Hebrew as the language of the people and was the speech used by Jesus and his first disciples; but the medium of literary communication was Greek, into which the Old Testament had been translated and in which the New Testament was written. In Old Testament times the Jews had enlarged the part played by angels in their religious literature during their contact with the Persians, whose angelology was highly developed; in New Testament times, when Greek and Oriental religions were intermingling, Greek philosophy played an important part in giving form and direction to religious thought.

III. THE HELLENIC SPIRIT

The Hellenic spirit was dominant and pervasive in the civilized world before and during the period in which the Books of the New Testament were written. Some of our readers have doubtless studied Greek philosophy and Greek literature for their own sake, and it will be enough in this place to quote the excellent summary of the characteristics of the Hellenic spirit given by Dr. G. W. Wade in his recently published "New Testament History," to which we wish to acknowledge our indebtedness:—(a) individual liberty, so far as it was compatible with the restrictions inseparable from participation in the social and political life of a state; (b) a large measure of emancipation from the tyranny of tradition and custom, and the free exercise of a spirit of scientific and critical inquiry; (c) the systematic development, by training, not only of the mind but of the body also; (d) a love of the beautiful in literature and art. Many of the first followers of Christ, especially in the earlier, essentially Jewish phases of the new religion, were no doubt but slightly affected by some of these Hellenic influences, but as Christianity developed and extended its operations, it came increasingly into contact with Greek thought. In morals and speculation, Greek philosophy had by this time largely taken the place of religion, not only for the Greeks, but for educated people all over the Roman empire. Greek philosophy was perhaps more a disintegrating than a constructive force, but the detached attitude cultivated by the Greeks opened the way in the Roman world for the introduction of the new Oriental religions, of which Christianity was one, and the form and content of Greek speculation was not without influence on some of the early Christian writers.

IV. ROMAN ORGANIZATION

The Roman genius turned rather to material and administrative organization than to philosophical speculation, and it was tolerant of varieties of religious belief and practice so long as these did not interfere with the interests of the State. The Roman roads, couriers, and other means of communication contributed to the rapid spread of Christianity by means of the early Christian missionaries, and the Government's insistence on the preservation of order sometimes protected them from the violence or fanaticism of the mob. The Apostle Paul, it is true, went to Rome as a prisoner, but if his fate had been left to the mercies of his fellowcountrymen, it is evident that they would have dealt as summarily with him as they did with his Master. At a later date Christianity came into conflict with the State observances of the Roman Empire, and a period of persecution ensued, of which we find the echoes in the Book of Revelation; but in the earlier phases of the new religion, it probably found the Empire more of a protection and a help than a hindrance. Through its centralized form of government it represented on the practical side the idea of unity which found spiritual expression in the Christian doctrines of monotheism and universal brotherhood; its system of highways, by encouraging travel, tended to diminish racial and religious antagonism and brought Christianity to the imperial city of Rome, the center of the then known world, from which the new faith in later centuries made successful inroads into northern Europe. Whatever may be thought of the adoption of Christianity as the State religion of the Roman Empire, there is no question that Rome was the most convenient center for the propagation of the new faith.

V. THE PERSONALITY OF JESUS

Of the factors hitherto discussed, the first, the influence of the Old Testament on the New, is of by far the greatest importance. In spite of the later antagonism between Christianity and Judaism, it must be frankly admitted that Christianity was Jewish in its beginnings and that its theology and ethics are essentially of Hebrew origin. Jesus himself was of the House of David, brought up by his parents in the practice of Judaism, an upholder of the Law and the Prophets, a frequenter of the synagogues and the Temple; it was not the principles or practices of the older religion that he denounced, but its abuses. He resembled the older prophets in his burning indignation against oppression and hypocrisy, and in his teaching he made constant reference to the Hebrew Scriptures. "What is written in the Law? How readest thou?" It is not too much to say that for the understanding of the New Testament there is no book so important as the Old. But the vital factor in giving Christianity its character and impulse was the personality of Christ himself. All questions of revelation apart, one is bound to recognize in his sayings a profound insight, a simplicity and directness which have their own dignity, and a burning tenderness for humanity which are as unique as the charm of his personality. The words of Christ are the evangel, the gospel, the message of the New Testament; his character and personality give that message life. Without him there could have been no New Testament, and all New Testament literature finds its main interest in the personality from which it springs.

VI. THE APOSTLE TO THE GENTILES

Next to the great teacher and founder of the religion of the New Testament stands the Apostle Paul as its first and foremost interpreter and missionary. Considerably more than one third of the contents of the New Testament represent the literary work of this man of genius, who was city born, a graduate of a university, steeped in the learning and the culture of the Greeks, a Roman citizen, a member of the Jewish Sanhedrin, and above all a tireless and fearless speaker, writer and organizer for the new faith. Of his missionary journeys and the valuable literature which came from his pen under the form of letters to the Churches, we shall have more to say in the separate introductions to the Acts of the Apostles and the Pauline Epistles. But attention must be drawn to his two great achievements, (1) the diffusion of the Christian faith through the Roman Empire, and (2), again to quote Dr. Wade, "the emancipation of Christianity from the fetters of the Jewish Law. This was the more noteworthy because it involved a departure not only from the attitude towards Judaism taken up at first by the personal disciples of Jesus, but from the precedent set by our Lord Himself. Yet the step taken by St. Paul was crucial in the history of Christianity. Without his insight and courage in contending for the exemption of the Gentiles from the distinctive requirements of Judaism, the Christian Church might have survived only as a Jewish sect or perished altogether."

VII. EARLY HERESIES

Finally, a word should be said as to the effect of the rise of heresies within the primitive church, which led to the production of such portions of the New Testament as the Johannine writings, and which later hastened the formation of the New Testament canon. One of the earliest and ablest of the heretics was Marcion (c. 150 A.D.) who, rejecting entirely the Old Testament as sacred scripture, and considering Paul the only true Christian apostle, made a collection of his own consisting of the Gospel of Luke and ten letters of Paul. The necessity of establishing a body of writings recognized by the Church as authentic became obvious, but some time passed before this end was attained.

VIII. THE CANON OF THE NEW TESTAMENT

The first propagation of the Gospel was oral, and it was natural that some little time should elapse before these oral traditions were reduced to writing. Written collections of the sayings and deeds of Jesus were doubtless made before the Gospels took the shape in which we now have them, and the compilation of the Acts of the Apostles, though evidently containing contemporaneous records by an eye witness, was probably made many years after the events narrated. References to some of the Books of the New Testament are found about the middle of the second century, and before the end of that century there is general recognition of the four Gospels, the Acts,

and several of the Epistles. But the authenticity of some of the writings included in our New Testament was still disputed in the third century, and there were other writings, not included, which were rejected as spurious. The conversion of Constantine to Christianity in the fourth century led to an attempt to establish an authorized text, and at successive Councils of the Church during this and the following centuries the Books of the New Testament, in the order in which we now have them, were recognized both by the Eastern and the Western Churches.

IX. EARLY MANUSCRIPTS

The common material for writing in those days was a kind of paper made from the cellular pith of the papyrus plant found chiefly in Egypt; it was manufactured in sheets usually about five inches by ten, and these sheets were fastened together by their longer edges to form a roll or volume. The writing was in lines parallel with the long edges of the roll, arranged in columns from two to three inches wide. The Gospel of Mark, which is the shortest of the four Gospels, would accordingly require a roll about nineteen feet long. These rolls were unwound on the reader's knee for purposes of perusal or reference, and were generally kept in jars or cases for their preservation when not in use.

It is not surprising that no New Testament papyrus has survived of earlier date than the third century—and even then only in fragments. The oldest manuscripts are the Sinaitic and the Vatican Codices. The Codex Sinaiticus, which has a very romantic literary history, was discovered in the monastery of St. Catherine on

Mount Sinai by the German scholar Tischendorf in 1859. It is one of the most complete and valuable manuscripts in existence, and is generally dated as belonging to the middle of the fourth century. Previous to its discovery the place of preëminence was held by the Codex Vaticanus, also ascribed to the fourth century, but lacking the pastoral epistles and the Book of Revelation, and probably a little later in date. A third and exceptionally valuable manuscript is the Codex Alexandrinus, now in the British Museum. In addition to the Greek manuscripts of the New Testaments there are numerous early versions in other languages, most noted among which are the Latin Vulgate, the work of Jerome, a great scholar of the late fourth century; the Syriac Peshitta, based upon the Vulgate and going back, in all probability, to the fifth century; and the Codex Argenteus, attributed to Ulphilas, Bishop of the Dacian Goths in the fourth century. Although this last manuscript contains only fragments of the Gospels and of other parts of the Old and New Testaments, it is of great importance from a philological point of view because of the knowledge it affords of the Gothic language.

X. TRANSLATIONS INTO ENGLISH

In Anglo-Saxon times translations of some of the Gospels were undertaken by the Venerable Bede, who died in 735, and more than a century later by scribes under orders of King Alfred; at the end of the fourteenth century a complete translation was made by Wycliffe and his followers. But the history of modern English translations really begins with Tyndale's New

Testament in 1525. The dates of the principal sixteenth-century versions are given in our General Introduction to the Old Testament (see p. 11), so that it is enough to make mention here of the Authorized Version of 1611, the English Revised Version of the New Testament of 1881, and the American Revised Version of 1901. In the present issue we have retained the text of the Authorized Version for reasons already set forth at the end of the General Introduction to "Century Readings in the Old Testament." The beauty of the Authorized Version is undisputed, and in the few cases in which later scholarship has shown the text to be seriously inadequate, a closer translation has been supplied in the Notes.

XI. ARRANGEMENT OF OUR TEXT

In the main the selections in this volume follow the order in which the Books appear in the Authorized Version, but for the sake of clearness and convenience in study they are arranged in Six Parts:—

- I. The Three Earlier Gospels
- II. The Fourth Gospel
- III. The Acts of the Apostles
- IV. Paul's Letters
- V. Other and Later Epistles
- VI. The Book of Revelation.

The selections from the three earlier Synoptic Gospels are combined so as to give a consecutive account of the life and sayings of Jesus. They are arranged in seven periods:

- (1) The Birth and Childhood of Jesus
- (2) The Early Ministry
- (3) Popular Enthusiasm
- (4) Growing Antagonism to Christ
- (5) On the Way to Jerusalem
- (6) The Last Days
- (7) The Passion and Resurrection

The Fourth Gospel is presented from the doctrinal rather than the narrative standpoint. Part III (the Acts) tells the story of the organization of the Primitive Church and of Paul as the Apostle to the Gentiles. The Pauline Epistles naturally follow, divided chronologically according to the date of their composition (so far as it can be ascertained) before, during, or after Paul's first imprisonment at Rome. Briefer selections are given, also in chronological order, from the other Epistles, and the volume closes with the Book of Revelation.

THE EARLIER GOSPELS

The Gospels occupy a dominant place in the literature of the New Testament. They furnish its background in history, in human personality, in thought and spirit, and, together with the Book of the Acts, correspond in significance and originality to the Pentateuch of the Old Testament. Among the four Gospels, Matthew, Mark, and Luke offer striking similarities in the choice of historical material, in the order of its presentation, and sometimes in the actual words and expressions used. Because of the comprehensive view which these three closely related records give us of the life and teachings of Christ, they have become commonly known as the Synoptic Gospels; and the task of tracing these literary similarities and divergencies to their primitive sources constitutes what is called the synoptic problem. A brief statement of the significant facts which underlie this problem, together with some of the conclusions to which their study has hitherto led, will be found in the Notes.

The Gospel of Matthew occupies a rightful place as the first Book of the New Testament. It forms a natural bridge over which the reader of the Old Testament may cross from the law of Moses and the message of the prophets to the anticipated arrival and personal presence of the Messiah. Written by a Jewish Christian disciple, and primarily for readers of his own race, it characterizes the new era which it inaugurates as the fulfilment of an age-long hope, as a time of Israel's deliverance, and of the establishment of a kingdom of universal brotherhood through the advent and spiritual rule of Jesus the Christ.

With almost equal correctness the Gospel of Matthew has been called the Gospel of the Messiah, the prophetic Gospel, the Gospel of the Kingdom, and the new Old Testament. It is peculiarly the teacher's Gospel: the systematic and topical arrangement of the major portion of its contents, as, for example, the Sermon on the Mount and the Parables of the Kingdom, renders it specially suited for instruction. Yet the author, in the dramatic and tragic unfolding of his narrative, never permits us to lose sight of the great central figure. From beginning to end, whether as teacher, healer,

or the divine man of sorrows, the Jesus of Matthew's Gospel is always the kingly but lowly Christ, saving others though he cannot save himself, pattern of the noblest character and the ideal of the perfect life.

As a literary product the Gospel of Matthew reveals the hand of a careful workman, methodical and orderly in the selection of his material, thorough in his investigation, and apt in his use of the literary sources. The reader detects a marked poetic as well as religious fervor in those portions of the Gospel which center about the great discourses and crises in the life of Christ; there is evidence of true genius in the simplicity of style, rising at times to prophetic grandeur.

The Gospel was probably written between 70 and 80 A.D.

The Gospel of Mark is the earliest of the Synoptic narratives; it is the shortest as well as the most picturesque, and, from a historical point of view, the most authoritative. According to Papias, a religious writer of the second century, from whom we quote further in the Notes, John Mark, the author of this Gospel, was indebted, for the greater portion of his historical memoirs, to Peter, one of the early disciples and an eyewitness of the events recorded. The Gospel of Mark, together with certain collected sayings of Jesus called the Logia, became, at a later date, the basis for the literary structure of both Matthew and Luke. The chief characteristics of the Gospel of Mark are its intense dramatic quality, its literary conciseness and directness, its rapidity of movement, its local color, its frequent use of the historic present, its descriptive details for the benefit of Gentile readers, and, above all, its emphasis upon the acts rather than the words of Christ. The picture Mark presents of Jesus is that of the strong and heroic son of God, who gives proof of his authority by his power over the physical and spiritual ills of men, and who freely offers to all people the benefits of this power through his strenuous and self-sacrificing ministry of service. It is a tragic picture of a human Christ, who suffers hunger and fatigue, who is lonely and misunderstood, and who is himself at last overcome by the burden of a sinful and suffering world, yet not until friend and foe alike have come to acknowledge him as the son of God and the savior of mankind. Though the work of a Jewish writer, the Gospel of Mark was written for Gentile Christians, primarily for those of the Latin world. The date usually assigned for the Gospel is about the time of the destruction of Jerusalem, between 65 and 75 A.D.

The Gospel of Luke has the distinction of being the most carefully

prepared and accurately transmitted historical account of the life of Christ. It excels the other Gospels also in its artistic portrayal of the human personality of Jesus, who everywhere appears as the central object of interest to the reader. As compared with Matthew's emphasis upon the discourses of Jesus, and Mark's conception of Jesus as a master of men, Luke's primary interest is in the human qualities of Jesus, who consistently prefers to be called the Son of Man, a title which designates him as the true representative and benefactor of mankind. The Gospel has its basic idea not in what Jesus said or did, but in what he was; and it is the charm of his personality which everywhere makes a strong appeal to the reader. The tone of the Gospel is distinctly biographical and therefore comes nearest among the four Gospels to being a "Life of Christ."

Luke is the true historian, biographer, and literary artist. He enters upon his task with a definite literary motive, as well as with the necessary personal and spiritual qualifications; he begins by acknowledging his sources, and by stating in a clear and orderly manner the purpose of his task and the method of his procedure. The writer then so completely gives himself to his work that the Gospel becomes strongly autobiographical in character; in its scenes of domestic life and of healing we see Luke the physician; in its cosmopolitan outlook, Luke the Gentile and friend of Paul; in its note of optimism and its songs of praise, Luke the musician; in its style, Luke the artist; and in the benignant quality of its portrait of Christ, Luke the noble philanthropist, the true humanitarian. The Gospel of Luke is the great social Gospel of Christianity; it is preëminently the Gospel of brotherhood; it is the Gospel for the poor and brokenhearted, for womanhood and childhood.

The date of its composition is best set about 80 A.D.

THE ANNUNCIATION

(*Luke I.26-38*)

[IN the days of Herod, the king of Judæa,] the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was

Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age, and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word.

And the angel departed from her.

THE SALUTATION OF MARY

(*Luke I.39-45*)

AND Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into

the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said,

Blessed art thou among women,
And blessed is the fruit of thy womb.
And whence is this to me,
That the mother of my Lord should come to me?
For, lo, as soon as the voice of thy salutation sounded
in mine ears,
The babe leaped in my womb for joy.
And blessed is she that believed:
For there shall be a performance of those things which
were told her from the Lord.

THE MAGNIFICAT

(*Luke I.46-57*)

AND Mary said,
My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Savior.
For he hath regarded the low estate of his hand-
maiden:
For, behold, from henceforth all generations shall call
me blessed.
For he that is mighty hath done to me great things,
and holy is his name.
And his mercy is on them that fear him from genera-
tion to generation.
He hath showed strength with his arm;

He hath scattered the proud in the imagination of
their hearts.

He hath put down the mighty from their seats,
And exalted them of low degree.

He hath filled the hungry with good things;
And the rich he hath sent empty away.

He hath holpen his servant Israel,
In remembrance of his mercy;
As he spake to our fathers,
To Abraham, and to his seed for ever.

And Mary abode with her about three months, and
returned to her own house. Now Elisabeth's full time
came that she should be delivered; and she brought forth
a son.

THE BENEDICTUS

(*Luke I.67-80*)

AND his father Zacharias was filled with the Holy
Ghost, and prophesied, saying,

Blessed be the Lord God of Israel;
For he hath visited and redeemed his people,
And hath raised up a horn of salvation for us in the
house of his servant David;

As he spake by the mouth of his holy prophets, which
have been since the world began:

That we should be saved from our enemies,
And from the hand of all that hate us;
To perform the mercy promised to our fathers,
And to remember his holy covenant;

The oath which he sware to our father Abraham, that he would grant unto us,

That we being delivered out of the hand of our enemies might serve him without fear,

In holiness and righteousness before him, all the days of our life.

And thou, child, shalt be called the prophet of the Highest:

For thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God;

Whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death,

To guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

THE BIRTH OF CHRIST

(*Luke* II.1-19)

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into

Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which

were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

THE NUNC DIMITTIS

(*Luke II.25-35*)

AND, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace,
according to thy word;

For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
A light to lighten the Gentiles.
And the glory of thy people Israel.

And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against, (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed.

THE VISIT OF THE MAGI

(Matthew II.1-12)

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa; for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him; and when they had opened their

treasures, they presented unto him gifts: gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

THE CHILD JESUS

(*Luke II.40-52*)

AND the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?

And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favor with God and man.

THE BAPTISM AND TEMPTATION

(*Mark I.4-13*)

JOHN did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water, but he shall baptize you with the Holy Ghost.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

THE FIRST DISCIPLES

(*Mark* I.14-22; II.13-28)

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.

Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him.

And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them; and they left their father Zebedee in the ship with the hired servants, and went after him.

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.

* * *

And he went forth again by the sea side; and all the

multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

And the disciples of John and of the Pharisees used to fast; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles.

And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees

said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath.

THE SERMON ON THE MOUNT

(*Matthew V-VII*)

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and perse-

cute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of

hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths, But I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither

by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay. For whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the

streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

Our Father which art in heaven,

Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us
from evil:

For thine is the kingdom, and the power, and the
glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men

their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto

his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek.) For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth;

and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine,

and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the scribes.

THE TWELVE SENT FORTH

(*Matthew X*)

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go,

preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city.

Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you

in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth

after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

"COME UNTO ME"

(*Matthew XI.25-30*)

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

“MY MOTHER AND MY BRETHREN”

(*Matthew XII.46-50*)

WHILE he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

PARABLES OF THE KINGDOM

(*Matthew XIII*)

THE same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns;

and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables, because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the

seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the

greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

And it came to pass, that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

THE DEATH OF JOHN THE BAPTIST

(Matthew XIV.1-12)

AT that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel; and she brought it to her mother.

And his disciples came, and took up the body, and buried it, and went and told Jesus.

THE FEEDING OF THE FIVE THOUSAND

(Matthew XIV.13-21)

WHEN Jesus heard of it, he departed thence by ship into a desert place apart; and when the people had heard

thereof, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

JESUS WALKS ON THE SEA

(*Matthew XIV.22-36*)

AND straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary. And in the fourth watch of the night Jesus went unto them,

walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God.

And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

PETER'S CONFESSION

(*Matthew XVI.13-20*)

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say

that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples that they should tell no men that he was Jesus the Christ.

THE PASSION FORETOLD

(*Matthew* XVI.21-28)

FROM that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his

cross, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

THE TRANSFIGURATION

(*Matthew XVII.1-8*)

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.

“WHO IS THE GREATEST?”

(*Matthew XVIII*)

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.

How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety

and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell

down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

THE DEPARTURE FROM GALILEE

(*Matthew* XIX.1-11)

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

The Pharisees also came unto him, tempting him, and

saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given.

“SUFFER THE LITTLE CHILDREN”

(*Mark X.13-16*)

AND they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is

the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

THE RICH YOUNG MAN

(*Mark X.17-31*)

AND when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a

needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible.

Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.

THE PARABLE OF THE LABORERS

(*Matthew XX.1-16*)

FOR the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They

say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way. I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

So the last shall be first, and the first last; for many be called, but few chosen.

THE SEVENTY

(*Luke X.1-12*)

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the

Lord of the harvest, that he would send forth laborers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom than for that city.

THE GOOD SAMARITAN

(*Luke X.25-37*)

AND, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy

mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

And he said, He that showed mercy on him.

Then said Jesus unto him, Go, and do thou likewise.

“ONE THING NEEDFUL”

(*Luke X.38-42*)

Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha

received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

AT THE PHARISEE'S TABLE

(*Luke XIV.1-24*)

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man

place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.

So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes

of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

THE LOST SHEEP

(*Luke XV.1-10*)

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she finds it? And when she hath found it, she calleth her friends and her neigh-

bors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

THE PRODIGAL SON

(*Luke XV.11-32*)

AND he said, A certain man had two sons. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned

against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends, but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

THE UNJUST STEWARD

(*Luke XVI.1-13*)

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was

accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward.

Then the steward said within himself, What shall I do? For my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

THE RICH MAN AND LAZARUS

(Luke XVI.19-31)

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house, for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the proph-

ets, neither will they be persuaded, though one rose from the dead.

THE COMING OF THE KINGDOM

(*Luke XVII.20-37*)

AND when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here, or, see there; go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation.

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the

housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back.

Remember Lot's wife.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.

And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

THE IMPORTUNATE WIDOW

(*Luke XVIII.1-8*)

AND he spake a parable unto them to this end, that men ought always to pray, and not to faint, saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Neverthe-

less when the Son of man cometh, shall he find faith on the earth?

THE PHARISEE AND THE PUBLICAN

(*Luke XVIII.9-14*)

AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

ZACCHÆUS

(*Luke XIX.1-10*)

AND Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he

sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

THE ENTRY INTO JERUSALEM

(*Mark* XI.1-11)

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? Say ye that the Lord hath need of him; and straightway he will send him hither.

And they went their way, and found the colt tied by the door without in a place where two ways met; and

they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded; and they let them go.

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way. And they that went before, and they that followed, cried, saying, Hosanna, Blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord. Hosanna in the highest.

And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

JESUS IN THE TEMPLE

(*Mark* XI.15-19)

AND they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves.

And the scribes and chief priests heard it, and sought

70 MARK XI.19; XII.41-44; MATTHEW XXIII.1-4

how they might destroy him; for they feared him, because all the people was astonished at his doctrine.

And when even was come, he went out of the city.

THE WIDOW'S MITE

(*Mark XII.41-44*)

AND Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

THE SEVENFOLD WOE

(*Matthew XXIII*)

THEN spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their

fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall

swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and

wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

THE PARABLE OF THE TEN VIRGINS

(*Matthew XXV.1-13*)

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And

the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

THE PARABLE OF THE TALENTS

(*Matthew XXV.14-30*)

FOR the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying,

Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. And I was afraid, and went and hid thy talent in the earth. Lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

THE DAY OF JUDGMENT

(Matthew XXV.31-46)

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels for I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment; but the righteous into life eternal.

THE LAST DAYS

(*Mark XIV.1-11*)

AFTER two days was the feast of the passover, and of unleavened bread; and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people.

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done

what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

THE LAST SUPPER

(*Mark* XIV.12-25)

AND the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared; there make ready for us.

And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

And they began to be sorrowful, and to say unto him

one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born.

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

PETER'S VEHEMENCE

(Mark XIV.26-31)

AND when they had sung a hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee.

But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise.

Likewise also said they all.

GETHSEMANE
(*Mark* XIV.32-42)

AND they came to a place which was named Gethsemane. And he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt.

And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Coudest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

And he cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

THE BETRAYAL

(Mark XIV.43-50)

AND immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

And they all forsook him, and fled.

JESUS BEFORE THE HIGH PRIEST

(Mark XIV.53-65)

AND they led Jesus away to the high priest; and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire.

And the chief priests and all the council sought for

witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together.

And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

PETER'S DENIAL

(*Mark XIV.66-72*)

AND as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he

denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again.

And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilæan, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom you speak.

And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHRIST BEFORE PILATE

(*Mark XV.1-15*)

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

And the chief priests accused him of many things; but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marveled.

Now at that feast he released unto them one prisoner,

whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

THE CRUCIFIXION

(*Mark* XV.16-41)

AND the soldier led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshiped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander

and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not.

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS.

And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross.

Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome (who also, when he was in Galilee, followed him, and ministered unto him) and many other women which came up with him unto Jerusalem.

THE BURIAL

(*Mark* XV.42-47)

AND now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honorable counselor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marveled if he were already dead, and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

THE VISIT TO THE SEPULCHRE

(Mark XVI.1-8)

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here; behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you.

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they any thing to any man; for they were afraid.

LUKE'S ACCOUNT

(Luke XXIV.1-12)

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the

spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

THE WALK TO EMMAUS

(*Luke XXIV.13-32*)

AND, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about

threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel. And beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they

went; and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent.

And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

THE DISCIPLES IN JERUSALEM

(*Luke* XXIV.33-49)

AND they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet.

And while they yet believed not for joy, and wondered,

he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of a honeycomb. And he took it, and did eat before them.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

THE ASCENSION

(*Luke* XXIV.50-53)

AND he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen.

THE END OF MATTHEW'S GOSPEL

(Matthew XXVIII.16-20)

THEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen.

THE FOURTH GOSPEL

Among the four Gospels that of John stands apart and alone; it differs widely from the earlier Synoptic narratives which we have studied (1) in its historical background, (2) in its literary characteristics, (3) in its religious ideas. These earlier Gospels were biographical and realistic, characterized by the picturesque and romantic quality of the storywriter, and by the concrete objectivity of the historian. The Fourth Gospel, on the other hand, is philosophical and idealistic, and bears upon it the mark of the man of thought whose aim is to interpret rather than to record history. The Synoptic writers tell the story of Jesus, each in his own inimitable style and from his own point of view; John accepts these stories, adds some excellent story material of his own, reflects upon it all with the tranquil and brooding spirit of a great mystic, and gives us his conclusions as to its deep meaning. In short, the earlier Gospels undertake to write about the life of Christ; the Fourth Gospel gives us momentary vivid glimpses into the profound truth of the living Christ. Accordingly, this last Gospel is more difficult to understand, and requires the more patient and analytical temper of the thoughtful student for its complete appreciation.

Written near the very end of the first century, the Gospel of John, in addition to the clear evidences of its Hebrew origin, reflects an unmistakable Greek influence which may be illustrated by the philosophical conception of the Logos in its opening passage (See Notes).

It is the product of a lifetime of study, the outgrowth of a theme and a plan: the writer has sought, in a series of discourses arranged almost dramatically in a historical setting, to present convincing proof that "Jesus is the Christ, the Son of God; and that believing we may have life in his name." For this reason the ministry of Jesus is viewed by him as a succession of events in which this great fact is attested: (1) among the people generally (Chapters I-IV); (2) in prolonged argument with the opposing Jewish orthodoxy (Chapters V-XII); (3) in communion and fellowship with his disciples (Chapters XIII-XVII); (4) in his own death and resurrection (Chapters XVIII-XXI).

As a literary work of combined Greek and Hebrew characteristics this Gospel is a masterpiece. Though abounding in Hebraisms, it is written in a style of Greek noteworthy for its directness and simplicity in dealing with a profound philosophical subject. The dominant trait of the Gospel is its combination of mystical and metaphysical reasoning with a capacity for deep emotion and spiritual intuition. The stern or indignant Christ in the scenes of controversy with the Jews becomes during the last hours in the presence of his disciples the Christ of intimate companionship and tender affection; he who is the light of the world is likewise the beneficent and life-giving vine of which his followers are the branches. Frequent attempts have been made to prove that the Fourth Gospel could not have been written by John the son of Zebedee, the young fisherman who was called from his nets by the Sea of Galilee to become the best-loved follower of Jesus and one of the founders of the primitive church; but none of the alternative theories as to the authorship of the Gospel has found strong support, and recent critical opinion has tended to accept the ancient tradition that it was written, or at any rate inspired, by the aged Apostle whose name it bears toward the end of his life as Bishop of Ephesus. The date of composition was probably about 90 A.D.

“IN THE BEGINNING WAS THE WORD”

(*John I.1-14*)

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear

witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

THE SON OF GOD

(*John* III.1-21)

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must

be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deed should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

THE LIVING WATER

(John IV.1-42)

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples) he left Judæa, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but

the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband. For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly.

The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth.

The woman saith unto him, I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things.

Jesus saith unto her, I that speak unto thee am he.

And upon this came his disciples, and marveled that he talked with the woman. Yet no man said, What seekest thou? or, Why talkest thou with her?

The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did; is not this the

Christ? Then they went out of the city, and came unto him.

In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days. And many more believed because of his own word, and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

THE BREAD OF LIFE

(*John* VI.35-51)

AND Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that be-

lieveth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?

Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.

THE LIGHT OF THE WORLD

(*John IX.1-7*)

AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

THE GOOD SHEPHERD

(*John X.1-18*)

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know

his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

THE RESURRECTION AND THE LIFE

(John XI.1-46)

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, Let us go into Judæa again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.

These things said he; and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called

Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not

died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see.

Jesus wept.

Then said the Jews, behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid.

And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

THE WAY, THE TRUTH, AND THE LIFE

(John XIV)

LET not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me. Because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is

greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

THE TRUE VINE

(*John XV.1-17*)

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

THE PROMISE OF THE COMFORTER

(*John XVI*)

THESE things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.

Nevertheless I tell you the truth. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you. A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father.

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman

when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God.

Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

CHRIST THE INTERCESSOR

(John XVII)

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.

Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.

CHRIST THE KING

(*John XVIII.28-XIX.22*)

THEN led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death; that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.

Pilate saith unto him, What is truth? And when he

had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the pass-over; will ye therefore that I release unto you the King of the Jews?

Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! And they smote him with their hands.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not

Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

Pilate answered, What I have written I have written.

THE LIVING CHRIST

(*John XX*)

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth

the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast

seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

“FEED MY SHEEP”

(*John XXI.15-17*)

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

THE ACTS OF THE APOSTLES

The purely historical character of the Acts of the Apostles gives the Book a unique place in the literature of the New Testament. Among the historical documents of the world it is of supreme importance as the record of the beginnings of the development of Christianity from an obscure and loosely organized Jewish sect, unknown outside of Palestine, to a world religion, with which nearly all that is most notable in medieval and modern art, literature and morals is associated. To the Christian Church it is the charter of its missionary activities; regarded solely as a historical record, remarkably authenticated by the results of modern investigation and research, it presents us with a graphic description (1) of the Graeco-Roman world, its laws and government, its material expansion, and some of its outstanding religious and philosophical ideas; (2) of Judaism, its schisms, its Messianic dreams, and its waning cultural significance in the presence of a rapidly developing Hellenism and Gentile Christianity; (3) of the first beginnings of a new civilization which, receiving its incentive in the intermingling of races, philosophies and cults, and laying its moral foundations in the teachings of Christ and his disciples, quickly spread throughout the Roman empire and thence into all Europe.

Characteristic of the author, Luke, as already remarked in connection with his Gospel, is the strong biographical note. The Book is a veritable picture-gallery of active living personalities: Peter, John, James, Philip, Stephen, Barnabas, Silas, Timothy, and finally the greatest of them all, Paul, the gifted and devoted missionary and interpreter of the Christian Gospel. It has also a paramount doctrinal significance as a manual of the teachings of the primitive church upon questions of creed, morals, political and social government and ecclesiastical polity.

The Book is aptly named; it is throughout a book of action; there are no still pictures in it; it is all life, energy and enthusiasm, with a theme worthy of its spirit. It has been called the Acts of the Ascended Lord, or the Acts of the Holy Spirit; its aim is concisely stated in the culminating words of the opening paragraph: "But ye shall receive power, after that the Holy Ghost is come

upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." The whole plan of the Book, including a broad structural outline of its contents, is summed up in this sentence. The Christian disciples were (1) to witness to the power of the Gospel among the adherents of the current Judaism out of which it originally sprang; (2) to commend this Gospel to all men everywhere, to Jews and Gentiles alike; (3) to carry the Gospel message from province to province westward into the very heart of the Roman Empire.

The Book falls naturally into two parts: the first twelve chapters deal with the missionary activities of the Jerusalem apostles; the remaining portion presents a detailed and stirring account of the missionary career of Paul. This last section is of the greater importance both in content and literary structure. In the first division the writer bases his own history upon an older narrative probably of Aramaic origin; the second is the product of two distinctly individual sources, the one Paul's personally transmitted account of his own missionary activities, the other Luke's own private journal, easily identified as the group of "we" sections in the Book as it now stands. The writer's silence regarding the destruction of Jerusalem under the rule of Titus in 70 A.D. does not prove the Book to have been written before that time; all factors considered, the most appropriate date is one close to 80 A.D.

THE DESCENT OF THE HOLY SPIRIT

(*Acts* II.1-13)

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

PETER'S SERMON

(*Acts* II.14-24)

BUT Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and harken to my words. For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.

THE PRIMITIVE CHURCH

(*Acts IV*)

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day, for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

And it came to pass on the morrow that their rulers, and elders, and scribes, and Annas the high priest, and

Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be

right in the sight of God to harken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was showed.

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is, who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed

was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.

ANANIAS AND SAPPHIRA

(*Acts* V.1-11)

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

And Ananias hearing these words fell down, and gave up the ghost; and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost; and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.

SIGNS AND WONDERS

(*Acts V.12-16*)

AND by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them; but the people magnified them. (And believers were the more added to the Lord, multitudes both of men and women). Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

THE FIRST CHURCH ORGANIZATION

(Acts VI.1-8)

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.

PERSECUTION

(Acts VIII.1-3)

AND Saul was consenting unto his death. And at that time there was a great persecution against the church

which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison.

THE CONVERSION OF SAUL

(*Acts IX.1-30*)

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, for I will show him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.

Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the

more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

And after that many days were fulfilled, the Jews took counsel to kill him; but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.

And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him; which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

THE DISCIPLES CALLED CHRISTIANS

(*Acts* XI.19-26)

Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord

Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch; who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord.

Then departed Barnabas to Tarsus, for to seek Saul; and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

A CHURCH MEETING AT JERUSALEM

(*Acts XV.1-31*)

AND certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they

were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, harken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, as it is written: After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all

these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God; but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely Judas surnamed Barsabas, and Silas, chief men among the brethren. And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment; it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well.

So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they

delivered the epistle, which when they had read, they rejoiced for the consolation.

PAUL AND SILAS IN PRISON

(*Acts* XVI.16-34)

AND it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely, who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And

suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

PAUL AT ATHENS

(*Acts* XVII.16-34)

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, What will this babbler say? Other some, He seemeth to be a setter forth of

strange gods; because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears; we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath or-

dained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed, among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

THE APOSTLE TO THE GENTILES

(*Acts* XVIII.1-6)

AFTER these things Paul departed from Athens, and came to Corinth, and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome), and came unto them. And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.

DIANA OF THE EPHESIANS

(Acts XIX.21-41)

AFTER these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen, whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands, so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth.

And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure

himself into the theater. Some therefore cried one thing, and some another; for the assembly was confused, and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.

PAUL AT JERUSALEM

(*Acts* XXI.17-XXII.28)

AND when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in

with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law, and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together; for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help. This is the man that teacheth all men everywhere against the people, and the law, and this place, and further brought Greeks also into the tem-

ple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple; and forthwith the doors were shut.

And as they went about to kill him, tidings came unto the chief captain of the band that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude; and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him.

And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and, I beseech thee, suffer me to speak unto the people. And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

Men, brethren, and fathers, hear ye my defense which I make now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence; and he saith): I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The

God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee; and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart for I will send thee far hence unto the Gentiles.

And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth, for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging, that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest, for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

PAUL BEFORE THE COUNCIL

(Acts XXIII.1-11)

AND Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. And there arose a great cry; and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God.

And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood

by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

A CONSPIRACY

(*Acts* XXIII.12-35)

AND when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you tomorrow, as though ye would inquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him.

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

And he said, The Jews have agreed to desire thee that

thou wouldest bring down Paul tomorrow into the council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them; for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him; and now are they ready, looking for a promise from thee.

So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me. And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. And he wrote a letter after this manner: Claudius Lysias unto the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and should have been killed of them; then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council; whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul

also before him. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia, I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

THE APPEAL UNTO CÆSAR

(*Acts XXV.1-12*)

Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all.

But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem,

and there be judged of these things before me? Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go.

·PAUL BEFORE AGRIPPA

(*Acts XXVI*)

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews, especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's

sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth; which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision, but showed first unto them of

Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them; and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

PAUL AT ROME
(*Acts XXVIII.11-31*)

AND after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium; and after one day the south wind blew, and we came the next day to Puteoli, where we found brethren, and were desired to tarry with them seven days; and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns; whom when Paul saw, he thanked God, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass, that after three days Paul called the chief of the Jews together; and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans; who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain.

And they said unto him, We neither received letters

out of Judæa concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against.

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

THE LETTERS OF PAUL

With the probable exception of the Epistle of James, the Pauline letters are the earliest writings in the New Testament. Written before the Gospels, these letters, together with the Book of the Acts, offer the material for our conception of the origin and development of historical Christianity; they form the basis, first in personal experience, and second in Christian doctrine, for our study of the growth and expansion of Christianity as a Gospel of hope and an agent in the world's civilization. Being letters and not treatises or dissertations, they are interesting first of all for their autobiographical and intensely human qualities. Throughout the whole literature of Pauline correspondence there runs the genuinely personal note of letter-writing; philosophical and doctrinal passages are shot through with imaginative vigor and emotion, the product of experience and deep conviction; friendship is valued and nurtured through the expression of generosity, sincerity and tact; exhortation is justified by the writer's own example of devotion; loyalty to ideals is matched by a considerate understanding of human limitations; love of humanity is constantly associated with love of God. The utter freedom from selfishness necessary to the establishment of a great friendship and to an intercommunication between friends is well illustrated in Paul's own words: "I am made all things to all men that I might by all means save some." As typical of the response awakened by this spirit of magnanimity we have these words of the apostle's own acknowledgment: "For I bear you record, that, if it had been possible, ye would have plucked out your own eyes and have given them to me."

The letters of Paul are in every instance the outcome of a real situation, and as such reveal the remarkable versatility of his genius. Whether writing to Christian communities of strong Asiatic and Judaistic tendencies, to Greek Christians steeped in the philosophy and culture of their native city, or to the church at Rome, the message is both in its matter and its method of presentation invariably adapted to the circumstances which called it forth. Without setting out to create great literature, the writer

has done so, first by his immediate and complete capture of the reader's interest, and then by his masterful and manly presentation of great religious truth. Each letter has its individual qualities, but as a whole the writings of Paul are marked by three general characteristics, each having its root in an aspect of the cultural background of the writer: (1) Greek energy of thought and imagination; (2) Roman practicality and strength of will; (3) Hebrew depth and fervor of religious emotion.

Of the thirteen letters attributed to Paul, some have been considered of doubtful authenticity; but critical opinion among present-day scholars converges toward an acceptance of at least a Pauline nucleus in Ephesians, Colossians, I and II Timothy and Titus, in connection with which the problem of authorship has been the most difficult of solution. The following table is based upon the data presented by Harnack, Ramsay, Lightfoot and Peake, and may be found useful for general reference:—

<i>Letter</i>	<i>Where Written</i>	<i>When Written</i>	<i>Period in Paul's Life</i>
I & II Thessalonians	Corinth	53	Second Missionary Journey, 51-53 A.D.
Galatians	Antioch	54	Between Second and Third Journey
I Corinthians	Ephesus	56	Third Missionary Journey, 54-58 A.D.
II Corinthians	Macedonia	57	
Romans	Corinth	58	
Philippians, Philemon, Colossians, and Ephesians	Rome	62-63	First Imprisonment, 61-63 A.D.
I Timothy	Macedonia Probably in Corinth	64	After First Imprisonment
Titus		64	
II Timothy	Rome	65	Last Imprisonment, 64-65 A.D.

As historical, literary and religious documents the writings of Paul are of immense importance; they reveal not only the man and the age of which they are an integral part, but the influence of the life and teachings of Jesus upon the period nearest to his own, and through it upon the succeeding generations. They are an illustrious monument to a great movement and a great man.

TO THE THESSALONIANS

First among the writings of Paul are his two letters to the Thessalonians written from Corinth during the Apostle's Second Missionary Journey; the First to congratulate the Christians of this Macedonian church upon their religious steadfastness and to console and cheer them in their sorrows with the message of the Second Advent; the Second to advise them against excessive enthusiasm and a neglect of daily duty in anticipation of Christ's return. These letters breathe the evangelistic and pastoral spirit and are practical throughout; they reflect the popular expectation of the early apostolic church as to the immediate Second Coming of Christ, and, taken together with Paul's address to the Athenians on the Areopagus, they reveal the "preëminence of the doctrine of the Last Things in Saint Paul's teaching of this epoch."

CONCERNING THEM WHICH ARE ASLEEP

(I *Thessalonians* IV.13-V.28)

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself

shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.

Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be

patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore; pray without ceasing; in everything give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

Brethren, pray for us. Greet all the brethren with a holy kiss. I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen.

TO THE GALATIANS

The letter to the Galatians was probably written between Paul's second and third missionary journeys and addressed to the churches at Antioch in Pisidia, Iconium, Derbe, and Lystra in southern Asia Minor. These churches, founded by Paul and Barnabas at the beginning of their missionary career, and later visited by Paul and Silas, had come under the influence of certain Judaizing enthusiasts, and were beginning to entertain doubts concerning (1) the genuineness of Paul's apostleship, and (2) the superiority of Paul's gospel of faith over the ancient and well authenticated Mosaic law. The real question at issue was whether under the new dispensation of the Gospel men must first be Jews in order to become Christians. The letter bears evidence that Paul believed his reply to this question to be of most vital significance in its relationship to his own ministry. The time had come for a definite and uncompromising avowal of his faith in the Gospel of Christ and for an account of the cause for his conversion from Phariseism to Christian discipleship.

The literary qualities which arrest the reader of the letter are a fine scholarship, which is demonstrated by the writer's knowledge of Rabbinical learning and the law, an argumentative vigor equal to the crucial task, a prophetic fervor, a native burning eloquence, and a purity of Christian devotion worthy of the message of an apostle.

The substance of the letter may be satisfactorily summed up in three statements: (1) Paul's apostleship, though of divine origin, was recognized and sanctioned by the primitive apostolic church; (2) to be a Christian is to live by faith in intimate and uninterrupted fellowship with Christ; (3) Christian liberty gives no opportunity for lawlessness, for "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance; against such there is no law."

THE CALL TO FREEDOM

(*Galatians* V.13-VI.10)

FOR, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunken-

ness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

TO THE CORINTHIANS

Paul's letters to the Corinthians are of unusual interest, (1) for the light they throw upon the community life of a typical Greek city of that period, (2) for the rich biographical material they contribute to the reader's estimate of the life of Paul, (3) for the singularly penetrating insight of their author into problems of ethical import and religious faith.

I Corinthians was written during Paul's sojourn at Ephesus while on his third missionary journey, in response to a letter of inquiry regarding questions of grave concern to the Corinthian church. These questions are answered with willingness and in detail, but not until, in the earlier chapters of his letter, the writer has again called the attention of his readers to the persistent moral delinquencies among them mentioned in an earlier letter which has not come down to us. I Corinthians reaches an appropriate climax in chapters XIII and XV, two of the noblest expressions of religious teachings from the pen of Paul on the doctrines of Christian love and spiritual immortality.

After the writing of this letter, Paul visited Corinth, or, as some think, sent Timothy thither in order to "remind the Christians there of Paul's ways in Christ," with results that brought forth another letter, written, as the apostle himself says, "out of much affliction and anguish of heart" and "with many tears." From Ephesus whence he had sent Titus with this last message of sorrow, Paul proceeded to Troas and then to Macedonia, where Titus brought him a word of greeting and good cheer from Corinth. The result was II Corinthians, in which Paul expresses his gratitude for the restoration of friendly relations with the Corinthian church, recounts for their sake his sufferings and sorrows as an ambassador of Christ, and vindicates his character and commission as an apostle.

The style of Corinthians is typical of the circumstances and theme of the letters and of the temper of the writer. These writings grip the reader by their dominant emotional quality. The sentences are often abrupt, presenting the impression of language almost overcharged with the thought and spirit of a great dynamic personality. I Corinthians excels in literary effort and skill, in

orderliness of arrangement, and, particularly in the closing chapters, in its elements of lyrical and prophetic genius; II Corinthians is unparalleled in New Testament literature for its autobiographical quality, its bold and challenging fearlessness, and the intensity and purity of its passion.

Present-day scholars are inclined to believe that the last four chapters of II Corinthians were written earlier than the first nine chapters and are, in whole or in part, the message borne by Titus, to which we have just referred. This view does much to explain the historical and personal circumstances which surround Paul's Corinthian correspondence.

THE WISDOM OF GOD

(I *Corinthians* I.20-II.16)

WHERE is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and

things which are not, to bring to nought things that are, that no flesh should glory in his presence.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, He that glorieth, let him glory in the Lord.

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world,

but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

THE GREATEST OF THE VIRTUES

(I *Corinthians* XIII)

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth. But whether there be prophecies, they shall fail; whether

there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face. Now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

IMMORTALITY IN CHRIST

(I *Corinthians* XV)

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I

am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me.

Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But

when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for tomorrow we die.

Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in

dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy, and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in a twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

PAUL'S REMINISCENCES

(II *Corinthians* XI.17-33)

THAT which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly), I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool) I am more: in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and

Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands.

VISIONS AND REVELATIONS

(II *Corinthians* XII.1-10)

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory; yet of myself I will not glory, but in mine infirmities.

For though I would desire to glory, I shall not be a fool; for I will say the truth; but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength

is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong.

TO THE ROMANS

Paul's letter to the Romans is his literary masterpiece. More deliberate and self-constrained in style than either Galatians or Corinthians, it is also more systematic in the development of its theme, purer and more incisive in its diction, and more profound in its general conception and reasoning. If the Corinthian letters are the spontaneous and passionate outpourings of the apostle's heart, the letter to the Romans is the best example of the stately dignity, the reflective movement and the innate power of his thought. Wherever in this letter there is intensity of emotion it is the result of the writer's prolonged concentration upon his theme rather than an outburst of feeling occasioned by a concrete and critical circumstance. Romans is the most representative expression of Paul's theology; more than any other of his writings it has formed the basis for later interpretation of Christian teaching.

The letter to the Romans was written at Corinth during the closing weeks of Paul's third missionary journey. About twenty years of Christian ministry already lay behind him. He had during this period preached the Gospel first in Syria, Cilicia and Galatia, then in Macedonia and Achæa, and finally in Ephesus and Asia. The time had arrived for laying the chart of new conquests in the region westward toward Rome, and thence toward Spain. Though Paul had himself never been in Rome, word had come to him of the Christian communities which had sprung up within the metropolis, centering about the homes of early converts whom the opportunity of travel and better business conditions had attracted hither.

Paul's motive for writing the letter is apparent. First of all he wished to inform these communities of his long-felt and eager desire to visit them, both for his own edification and for the sake of preaching the Gospel among them. Furthermore he desired that his message might serve one of two purposes: either as a preparation for his own arrival and work among the Christians of Rome, or, in the event of a possible frustration of this hope of a personal visit, as a living testimony of his hope and faith in Christ.

The letter is a systematic presentation of what Paul believes to

be God's plan of world redemption; its central thought is human righteousness through faith in Christ; it is a message of salvation through spiritual regeneration, of liberty through the consciousness of divine sonship, of obedience through love, of hope and peace and joy; it is a Gospel for Greek and Barbarian, for Roman and Jew, for society and the individual, for life here and for the life to come. It contains two main sections: the first eleven chapters deal with Paul's doctrine of human redemption and with the subject of Christian experience; the remaining portion is practical and is a plea for spiritual consecration, moral character and social responsibility.

JUSTIFICATION BY FAITH

(*Romans I.1-17*)

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures), concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name; among whom are ye also the called of Jesus Christ, to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers, making request, if by any means now at length I might have a

prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established, that is, that I may be comforted together with you by the mutual faith both of you and me.

Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.

PEACE WITH GOD

(*Romans V.1-11*)

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

NO CONDEMNATION

(*Romans VIII*)

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the

carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and

travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or

nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

A LIVING SACRIFICE

(*Romans* XII)

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and everyone members one of another.

Having then gifts differing according to the grace that is given to us, whether prophesy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching;

or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality.

Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE HIGHER POWERS

(*Romans XIII*)

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that

resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

OF DAYS, MEAT, AND DRINK

(Romans XIV-XV.1)

HIM that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand.

One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ.

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any

more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of; for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things where-with one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

WRITTEN FROM A ROMAN PRISON

The four letters, Philippians, Philemon, Colossians and Ephesians, belong to the period of Paul's first imprisonment in Rome. The first of these was written to a church for which the apostle cherished an unusual affection. The first church founded by him on the continent of Europe, from the very beginning it had responded to Paul's evangelistic appeal and completely understood his missionary motive; it was even then, in the distress of his prison days, sending him funds for his support and visiting friends to bring him cheer and comfort. For these tokens of their Christian love Paul sent them the Philippian letter, a piece of literature which has made the memory of that ancient church immortal. Though composed in a prison cell, and under the shadow of threatening peril, the letter breathes a spirit of healthful optimism and faith. It is a monument to the triumph of the Christian faith over all forces of outward circumstances; someone has appropriately called it the most serene and beautiful of Paul's writings; it is a treasured gem to all readers of the New Testament.

The letter to Philemon is one of the most interesting specimens of ancient Christian correspondence, and is the only purely personal letter that has been preserved for us from the hand of Paul. It is addressed to the master of a runaway slave who had come under the influence of Paul, and whom Paul is now returning, not as a slave but as a Christian brother. Paul requests that Onesimus be received in the spirit of Christ and forgiven, and that the debt incurred through his act be charged to the apostle's account. This letter, while avoiding open interference with the legalized institution of slavery, strikes at its very heart with its offer of the new principle of Christian brotherhood and love.

Together with the letter to Philemon, who lived at Colossæ, Paul wrote a letter to the Colossians addressed to the Christians in that city and in the neighboring cities of Laodicea and Hierapolis. A serious religious situation had arisen within these communities because of the influence among them of certain Judaistic and theosophic cults which, with their advocacy of angel-worship, accompanied by certain forms of ascetic mysticism, threatened the very

life of the Christian church in an open attack upon the supremacy of the person of Jesus Christ. Paul assures the Colossian Christians that they need have no fear of the success of such an attack, that Christ is supreme above all creatures both terrestrial and celestial, and that it is possible for them to find in him the full satisfaction of all their spiritual aspirations. The salutations at the close of this letter show that Paul was at this time not alone in Rome; Epaphras the founder of the Colossian church was there, so also were Mark and Luke who afterwards became the writers of two of the four Gospels.

The letter to the Ephesians is a natural sequel to Colossians; it continues the same train of thought, but with a change of temper from the argumentative to the reflective mood, and proceeds in its exalted tribute to Christ to a glorification of the church as the living body of Christ and as his spiritual bride. In Colossians Paul writes for those whose interests are chiefly philosophical and doctrinal; in Ephesians the emphasis is prevaillingly practical and social.

Because Ephesians does not reflect the usual and expected intimacy of a letter written to people with whom Paul was thoroughly acquainted, and because two of the best manuscripts of the New Testament omit the words "at Ephesus" in the opening sentence, it is safe to infer that this epistle is one of several copies of a circular letter sent to a group of churches in Asia Minor, most probably the one originally addressed to the Christians at Laodicea.

Two characteristics mark the letters to the Colossians and Ephesians as among the richest products of the mind of Paul: (1) Their noble conception of the person of Christ; (2) their ideal of brotherhood as the unity of mankind in the spirit of Christ.

THE MIND OF CHRIST

(*Philippians* II.1-11)

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-

glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

REJOICE IN THE LORD

(*Philippians* IV)

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life.

Rejoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything

by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.

But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction.

Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.

But my God shall supply all your need according to his riches in glory by Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen. Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Cæsar's household. The grace of our Lord Jesus Christ be with you all. Amen.

A PRIVATE LETTER

(*Philemon*)

PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-laborer, and to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house, grace to you, and peace, from God our Father and the Lord Jesus Christ.

I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints, that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

I beseech thee for my son Onesimus, whom I have

begotten in my bonds; which in time past was to thee unprofitable, but now profitable to thee and to me; whom I have sent again. Thou therefore receive him, that is, mine own bowels; whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel; but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

For perhaps he therefore departed for a season, that thou shouldest receive him for ever, not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it; albeit I do not say to thee how thou owest unto me even thine own self besides.

Yea, brother, let me have joy of thee in the Lord; refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging; for I trust that through your prayers I shall be given unto you.

There salute thee Epaphras, my fellowprisoner in Christ Jesus, Marcus, Aristarchus, Demas, Lucas, my fellowlaborers. The grace of our Lord Jesus Christ be with your spirit. Amen.

“SEEK THOSE THINGS WHICH ARE ABOVE”

(*Colossians* III)

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, for which things' sake the wrath of God cometh on the children of disobedience, in the which ye also walked some time, when ye lived in them.

But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons.

THE LOVE OF CHRIST

(*Ephesians* III.14-21)

FOR this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and

to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

THE WHOLE ARMOR OF GOD

(*Ephesians VI*)

CHILDREN, obey your parents in the Lord, for this is right. Honor thy father and mother, (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ, not with eyeservice, as menpleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of

the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit; and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak.

But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things; whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

THE PASTORAL EPISTLES

I and II Timothy, together with Titus, comprise the small group of writings known as the Pastoral Epistles. The Pauline authorship of these writings has been questioned by scholars on the ground of their historical, doctrinal and linguistic differences when compared with the generally accepted letters of Paul. On the other hand it is believed that many of these differences tend to disappear or may be accounted for with the acceptance (1) of the tradition that Paul was released from his first imprisonment in Rome in 62 or 63 A.D., and once more revisited some of the churches which he had founded in Asia and Macedonia, after which he was again arrested, brought to Rome, and suffered martyrdom; (2) of the fact now generally admitted that the Pastoral Epistles reflect at least a nucleus of the teachings of Paul; and (3) of the further fact that, though these letters contain a large number of words not found elsewhere in the New Testament, none of these new words has thus far been shown to have originated at a date later than the time of Paul.

If the Pauline authorship of these letters is admitted, I Timothy was written from Macedonia to Ephesus where Timothy was in charge of the church in order to warn him against the rapidly developing heresy concerning which Paul had previously written in Galatians and in Colossians. From its Judaistic beginnings this heresy had become more and more speculative and in its formidable opposition to Christianity was now clearly foreshadowing the Gnosticism of a later day. In addition to an apostolic charge of loyalty to the Christian faith the letter contains practical instruction in connection with the problem of church organization.

II Timothy was written in prison in Rome shortly before Paul's death. Besides further information regarding matters of ecclesiastical interest, and a repeated and more ardent plea for Christian loyalty, this letter contains literary material which affords us a passing glimpse into the last days of the life of Paul. He is lonely, forsaken and in need of human companionship, and desires Timothy to come to him; he suffers discomfort in his prison cell and needs the cloak which he left at Troas, also the books left

there, especially the sacred parchments; he tells of a recent trial for his life at which he stood altogether alone and narrowly escaped "the mouth of the lion"; he writes words of farewell in which he looks forward to his early death and beyond it to his spiritual deliverance.

PAUL'S COUNSEL TO WOMEN

(I *Timothy* II.8-15)

I WILL therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

THE LAST WORDS OF PAUL

(II *Timothy* IV)

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort

with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.

Do thy diligence to come shortly unto me, for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica, Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee, for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus.

The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

Alexander the coppersmith did me much evil; the Lord reward him according to his works; of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve

me unto his heavenly kingdom; to whom be glory for ever and ever. Amen.

Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth; but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

OTHER AND LATER EPISTLES

THE EPISTLE OF JAMES

Two characteristics impress themselves upon the careful reader of the Epistle of James: (1) its unmistakable Hebrew background as reflected in its references to the Old Testament and the Apocrypha; (2) the absence from it of any outstanding interest in religious doctrine. Its practical, non-theological tone suggests a close affiliation with the Wisdom literature of the late Old Testament period. Its relationship to the letters of Paul is analogous to that of the preaching of John the Baptist to the Gospels. All this points to an early date in the history of Christian literature—about 45 A.D., and the author has been reasonably identified with James, the brother of Christ, who was at that time the leader of the Christian community in Jerusalem.

In literary structure the epistle is a homily upon a series of practical topics closely knit together. It is written in good Greek and the style is simple and direct. The author's interest in social problems and his fine spirit of Christian philanthropy make him a link between the ancient Hebrew prophet of righteousness and the modern preacher of the Gospel who deals with the practical needs and questions of the present day.

PURE RELIGION

(James I)

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect

work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways.

Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

I PETER

If we accept this letter as written by the Apostle Peter, it becomes one of the most interesting and significant of early New Testament writings. Its immediate background is that of a period of persecution. The writer, probably in Rome under the rule of Nero, is addressing personal friends in Asia Minor. The imperial city has temporarily become, like Babylon of old, a place of lawlessness and danger for the people of God. Silvanus, by whom the dictated letter has been prepared and is being carried to its destination, will inform the readers of Paul's sufferings for the cause of Christ, and (if it has already taken place) of his recent martyrdom. Peter, himself in imminent danger of a similar fate, simply wishes to give renewed testimony to his faith in Christ and to commend this faith to those who "are in heaviness through manifold temptations" and in need of the hope of "an inheritance incorruptible, and undefiled, and that fadeth not away."

The probable date is about 64 A.D.

THE CHRISTIAN HOPE

(I *Peter* I.1-9)

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection

of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

TO THE HEBREWS

The contents of this letter suggest that it was written at some time of impending crisis when, under stress of trial, large numbers of Jewish adherents to the Christian faith were yielding to the temptation to return to Judaism. The occasion may have been persecution, or religious indifference, which made it difficult for them to see the advantage of a Christian confession which shut them out of the synagogues and denied them the fellowship of their Hebrew brethren. This historical situation existed between 64 and 80 A.D.; the author's silence regarding the destruction of Jerusalem (70 A.D.) suggests that he wrote before that date.

Several cities have been mentioned as possible places to which the letter was sent; the likeliest is Rome, where portions of the letter appear to have been quoted by Clement as early as 95 A.D. In the oldest manuscripts the title of the letter is simply "To the Hebrews"; certain Greek manuscripts and the Latin Vulgate attribute it to Paul; Tertullian, one of the early Church Fathers, described it as the "Epistle of Barnabas"; Luther suggested Apollos; others, Clement of Rome, Luke, Silvanus, and Priscilla and Aquila. The author differs from Paul both in style and in general theological outlook; the former's sentences are rhetorical and balanced, the latter's spontaneous, rugged and direct; the doctrinal interest in Hebrews is in the priestly ministry of Christ, while Paul lays great stress upon man's own moral struggle, his spiritual regeneration and his mystical fellowship with God.

A noteworthy characteristic of the letter is the obvious influence of Alexandrian philosophy in (1) its allegorical method of interpretation as applied to the Old Testament, and (2) its "cardinal conception of an ideal heavenly world, of which the visible world is only the copy or reflection."

THE HEROES OF FAITH

(*Hebrews* XI.32-40)

AND what shall I more say? For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and

of Jephthae, of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.

CHRISTIAN DISCIPLINE

(*Hebrews* XII.₁₋₁₁)

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

I JOHN

The close relation of this letter to the Fourth Gospel is apparent. There is a tradition that John the Apostle, who is considered the author of the Gospel and the letters which bear his name, left Palestine after the destruction of Jerusalem and took up his residence in Ephesus, the Asiatic capital of the Roman empire. As leader of the Christian churches of this territory, he noted with alarm the rapid spread of the Gnostic heresy, a pronounced form of intellectualism, which regarded spirit and matter as forces in open and mutual hostility and looked upon sin solely as an act of the flesh. For the purpose of combatting this heresy and of promoting the spiritual culture of his readers, the author draws on his personal experience as a follower of Christ and speaks of the things which he has heard and seen. One dominant and all-inclusive thought runs through the whole; the letter deals with the character and will of God as revealed in the person of Jesus Christ and with the nature and spiritual requirements of fellowship with him. The development of the theme takes the form of three principal statements: (1) God is light, and no one denying the reality of sin, even while walking in the darkness of sin, can hope to know God or experience his presence; (2) God is our Father, and sonship to him involves righteousness or the possession of true moral character; (3) God is love, and it is an experience of this divine love which alone makes men brothers.

As a literary composition I John is characterized by the smooth simplicity of its style, its tranquil philosophic mood, and by a rare spirit of personal intimacy between writer and reader; it is in every way worthy of a place by the side of the Fourth Gospel, the central theme of which it carries to completion.

The most appropriate date for the letter is between 90 and 95 A.D.

FELLOWSHIP WITH GOD

(I *John* I-II.6)

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have

looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.

And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.

THE LOVE OF GOD

(I *John* III.I-11)

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.

Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another.

THE BOOK OF REVELATION

The Book of Revelation is unique among the writings of the New Testament; it is the only book of the class called prophecy; its apocalyptic character proves its close relationship with the literature of the late Old Testament period; it is, in its details, the most difficult to interpret, and is, according to those who approach it from extreme and opposite points of view, either the most important or the least typical and representative book of the New Testament. Rightly understood it is one of the great books of the Bible, both for the value of its historical background and for the purity and beauty of its spiritual conceptions.

The simplest and most natural approach to the Book is through a knowledge of its literary structure. In common with other apocalypses, of which the Old Testament Book of Daniel is a good example, it reveals the following typical characteristics:—(1) it is the work of a period of great discouragement growing out of religious trial and persecution; (2) it looks away from the present into the future for the coming of the golden age which will be ushered in through a sudden and divine act of intervention rather than through a process of gradual development from within; (3) it clothes its message in the language of symbolism and allegory, partly to give a certain concrete and tangible quality to its apocalyptic visions, and partly to obscure its hidden meaning to those against whose hostility it is directed; (4) it conveys its great religious message without the strong intervention of the personality of the writer.

The period best suited to the conditions which the Book portrays is that of the reign of Domitian (81-96 A.D.), during whose last years the persecutions, which seem to have been largely confined to Rome under the rule of Nero (64 A.D.), increased in ferocity and spread eastward into western Asia Minor. The time was one of severe testing and of terrible anguish for the Christians in the territory of the seven churches for whom the Book was written. Hundreds, and, it appears, even thousands were slain for their refusal to submit to the established cult of emperor-worship, which, beginning in Rome, had spread to the provinces of the east. The writer of the Book has himself been banished to the island of

Patmos, where, in a series of prophetic visions, he traces the fortunes and the ultimate destiny of a chastened and redeemed people who in due time under the providence of God shall inherit the kingdoms of the earth. The present is an evil time; nevertheless, God is on his throne and Satan has already been conquered; soon the Antichrist will fall, and the reign of Christ will inaugurate an era of peace which in a moment of exaltation the writer likens unto "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Pain, sorrow and the sting of death will be removed, and evil, together with sinful desire, which is its cause, will pass away. The Book closes with a beautiful picture of a new age, a redeemed and purified society; its poetical and noble conception of the goal of human history, coming as it does at the close of the body of New Testament literature, is a fit and worthy climax to the story of the Bible.

The opinions of scholars differ upon the question of the Johannine authorship of the Book of Revelation. The many evidences both of similarity and of dissimilarity between the Apocalypse and the Fourth Gospel constitute a difficult problem of criticism. The predominant, though not unanimous, opinion of tradition is that both writings are the work of the Apostle John; many modern scholars follow Westcott, who believes that the central theme of the Gospel and the Revelation is the same; others incline toward the view that, because of differences of style, literary content and doctrinal conceptions, the two writings are not to be ascribed to the same author. The commonly accepted date of composition is about 95 A.D.

OUT OF GREAT TRIBULATION

(Revelation VII.9-17)

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

THE WHITE HORSE

(*Revelation* XIX.11-16)

AND I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of

God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

THE BINDING OF SATAN

(*Revelation* XX.1-10)

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but

they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

THE GREAT WHITE THRONE

(*Revelation XX.11-15*)

AND I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

A NEW HEAVEN AND A NEW EARTH

(Revelation XXI)

AND I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed

me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the

city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

THE RIVER OF LIFE

(*Revelation XXII.1-6*)

AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

THE LAST WORDS

(Revelation XXII.16-21)

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.

NOTES

Page numbers are in heavy, black type, line numbers in lighter type.

5. *ROMAN ORGANIZATION.* The Roman genius for organization is well expressed in the well-known lines from their greatest national poet, Virgil:—

“Let others learn the courses of the stars,
Map out the sky, or plead with subtle skill,
Or mold us living faces from the marble:
Thou, Roman, shalt remember how to rule,
Lay down the laws of Peace, and teach her ways,
Pardon the fallen, overthrow the proud.”

The organization of the Empire was begun by Julius Cæsar, and completed by Augustus after his defeat of Mark Antony (B.C. 31). Jesus was born during the reign of Augustus and was crucified during that of his successor, Tiberius. The table of Roman Emperors given below will be found useful for reference. The first persecution of the Christians as a distinctive body took place under Nero, the second and more extensive campaign against them under Domitian. Other events of importance are the Fall of Jerusalem in A.D. 70, and the adoption of Christianity as the state religion of the Roman Empire under Constantine in 324:—

	<i>Date of Accession A.D.</i>
Tiberius	14
Caligula	37
Claudius	41
Nero	54
Galba, Otho, Vitellius, Vespasian.....	68-69
Titus	79
Domitian	81
Nerva	96
Trajan	98
Hadrian	117
Antonius Pius	138
Marcus Aurelius	161

Roman roads. “The roads, paved with blocks of stone resting on cement, were usually about 9 or 10 feet wide; milestones were

erected along them; and at various points military guards were stationed for the protection of travelers, though it is clear, from St. Paul's reference to perils from robbers [see p. 169], that no little insecurity continued to prevail. Along the roads generally there existed places of entertainment, but they were commonly of poor quality, so that there was the greater need of, and scope for, the virtue of hospitality which was so warmly enjoined by St. Paul and other Apostles." (Wade, "New Testament History.")

Form of government. The territory of Palestine was, under the rule of the Roman Empire, divided into three principal sections: (1) Judæa, (2) Galilee, (3) Peræa. Judæa was governed, usually from Cæsarea on the Mediterranean coast, by kings or procurators. Galilee, when not included in the kingdom of Herod the Great or Herod Agrippa I, was governed first by Herod Antipas the tetrarch, during the lifetime of Jesus, and during the later years of Paul's ministry, together with Judæa, by procurators. Peræa was included with Galilee in the tetrarchy of Herod Antipas.

Two additional territories deserve mention because of their intimate association with events in the life of Christ:—(1) Trachonitis, the region east of Galilee, sometimes also called Ituræa, which was one of the provinces given by Herod the Great to his son Philip, who ruled over it as tetrarch during the days of Christ. It was at Cæsarea Philippi in this region that Jesus lived for a brief period of retirement with his disciples at a place sacred in New Testament history as the scene of the Transfiguration. (2) Samaria, the territory between Judæa and Galilee, was occupied by a people with whom, for historic reasons, the people of Judæa, Galilee and Peræa would have nothing to do; though one of the most beautiful and fertile areas in Palestine, this region of Samaria was by orthodox Jews at this time scarcely considered a part of the Holy Land. Jesus, however, is associated with it by his visit to Sychar and the parable of the Good Samaritan (see pp. 35, 56, and 97 and notes thereon).

The following is a list of rulers who governed the provinces of Palestine by Roman authority during the period of New Testament history:—

Herod the Great, king of Judæa, Galilee, and Trachonitis,
37-4 B.C.

Archelaus (son of Herod the Great), ethnarch of Judæa, 4 B.C.-
6 A.D.

Herod Antipas (son of Herod the Great), tetrarch of Galilee
(including Peræa), 4 B.C.-39 A.D.

Philip (son of Herod the Great), tetrarch of Trachonitis, 4 B.C.
to 34 A.D.

From 6 to 41 A.D. Judæa was under Procurators (Pontius
Pilate, 26-36 A.D.).

Herod Agrippa I was king of Judæa, Galilee and Trachonitis,
41-44 A.D.

Judæa and Galilee were under Procurators, 44-70 A.D. (Antonius Felix, 52-58 A.D. See p. 147; Portius Festus 58-61 A.D. See p. 148.)

Herod Agrippa II was king of Trachonitis, 52-90 A.D. (See p. 149.)

A tetrarch was originally a ruler who governed a fourth part of a province. Under the stress of changing political conditions the term lost its etymological meaning and came to be the title of any ruler of a dependent province, with recognized prerogatives, but of a rank subordinate to a king's.

Ethnarch was originally a title designated to represent a governor of a people or nation, who ruled with consideration of racial characteristics and needs. Later an ethnarch became a ruler with a rank of authority somewhere between that of tetrarch and of king.

A procurator was in most instances simply a Roman officer who acted as an agent for his civil or military superior. Usually his duty was to look after the foreign financial and property interests of a ruler who might be either a petty king or the sovereign emperor. The dignity of the position of the procurator depended entirely upon the station and strength of his lord. To be, as Pontius Pilate was, the procurator of so important a province as Judæa, was to occupy a position of power, but it was never more than a borrowed, a delegated power. Procurators were often the victims of a system which engendered the fear of responsibility owing to the lack of a real authority which would give the opportunity to exercise self-reliant justice.

12. *seven periods.* Sanday's division of the public ministry of Christ into five periods according to chronological and geographical data may be summarized as follows:—

	<i>Time</i>	<i>Place</i>
Baptism to Call of Apostles	Winter A.D. 26-Pass-over 27	Judæa and Galilee
Founding of the Kingdom	Pentecost 27-Passover 28	Galilee and Jerusalem
Active Ministry	Passover 28-Tabernacles 28	Galilee
In view of the Messianic Crisis	Tabernacles 28-Passover 29	Judæa and Peræa
Entry into Jerusalem to Ascension	Six days before and forty after Passover 29	Mainly in Jerusalem

As to the Peræan Ministry, see "The Departure from Galilee," p. 51 and note on it below.

13. *THE EARLIER GOSPELS.* The contents of the three gospels may be outlined as follows:—

MATTHEW.

- I. The Coming of the Messiah: Chapters I-II.
- II. Preparation for His Kingly Office: III-IV.
- III. The Kingdom of the Messiah: V-XIII.
- IV. The Developing Attitude toward the Kingdom XIV-XX.
- V. The Sufferings, Death and Resurrection of Christ: The Messiah Glorified and Enthroned: XXI-XXVIII.

MARK.

- I. Preparation for the Ministry: I.14-IX.29.
- II. The Galilæan Ministry: I.14-IX.29.
- III. The Judæan Ministry: IX.30-X.
- IV. The Passion and Resurrection: XI-XVI.

LUKE.

- I. The Years of Preparation: I-IV.13.
- II. Ministry in Galilee: IV.14-IX.50.
- III. In Peræa and Judæa: IX.51-XIX.28.
- IV. The Closing Days; Suffering and Death: XIX.29-XXIII.
- V. The Resurrection: XXIV.

the synoptic problem. The chief task is to discover as far as possible which among the three Gospels is the earliest and therefore historically the most authoritative record of the life and teachings of Christ, and what were the original sources to which each is indebted. It is generally agreed that Mark is earlier than both Matthew and Luke on the ground that nearly all of Mark is found in both Matthew and Luke; of the 110 topics which make up the record of Mark, 100 are to be found in Matthew and 90 in Luke. Both Matthew and Luke, however, contain much material not in Mark, which it is reasonable to suppose Mark would not have neglected if Matthew and Luke had been available sources at the time of his writing. It has been noted, moreover, that Matthew and Luke are in marked literal agreement in those portions of their Gospel records which are also found in Mark, but in those portions not found in Mark they differ widely both in the nature of the topics they present and in the method of their elaboration. The consideration of these facts has led to three conclusions:—(1) both Matthew and Luke drew freely upon the historic narrative of Mark, which was by that time already in circulation; (2) both Matthew and Luke had in common other literary sources, to which they owed some of the topics, recorded by both of them but not found in Mark; these sources included a collection of the Logia or Sayings of Jesus, generally known among scholars as "Q" (from the German *Quelle*, meaning "source"); (3) the Gospel stories or topics re-

corded by either Matthew or Luke alone point to independent sources at the exclusive command of one or the other of these two writers.

The Gospel of Matthew. Whether Matthew was the author of the Gospel as it now stands or only of that portion known as the Logia or Sayings of Jesus, is not as yet a fully settled question. There is an ancient record found in the writings of Eusebius, a fourth century church historian, containing a quotation from Papias, a second century bishop at Hierapolis, which reads: "Matthew then composed the Logia in the Hebrew language, and everyone translated them as he could." Wood and Grant ("The Bible as Literature") conclude that Matthew was the writer of the Loggia, but not of the Gospel which bears his name, "for he would not have depended upon Mark, who was not an apostle, for the story of Jesus which he himself could have supplied better." On the other hand Professor D. A. Hayes ("The Synoptic Gospels and the Book of the Acts") writes: "All ancient times agreed that the author [of the Gospel] was Matthew; and all modern efforts to disprove the unanimous testimony of antiquity have fallen far short of conclusiveness."

Matthew was a Jew and a Publican, a customs collector near Capernaum in the tetrarchy of Herod (Matthew IX.9). He is in Matthew numbered among the twelve disciples, and in Mark II.14 (see p. 26) he is called by his Hebrew name Levi, the son of Alphæus. He was a man of liberal attitude toward Gentiles, and his firmness of character is indicated by the sacrifice he made to become a disciple of Christ.

The Gospel of the Kingdom. The Kingdom of God, or the Kingdom of Heaven, as it is commonly called in the Gospel of Matthew, is the central idea toward which all the teachings of the Synoptic Gospels converge; it is indeed the pivotal idea of the whole literature of the New Testament. Having its origin in the Old Testament conception of a theocratic government, it underwent a gradual process of refinement in the prophetic idea of the spiritual community, and came at last to fruition in the teachings of Jesus as recorded by the writers of the Gospels, especially Matthew. Jesus, having as the source of his message the consciousness of his own intimate relation to God, expressed in the titles "Son of Man" and "Son of God," taught that the kingdom of God is a perfect brotherhood, that is, a condition of individual and social life, on the one hand ideal, and on the other practically attainable through the moral regeneration and the spiritual experience of its members. It is the realized moral rule of God; it is an ideal society. The two outstanding characteristics of the kingdom are its spirituality and its universality; the two conditions of entrance into the kingdom are repentance and faith. It is a kingdom of grace, peace and good will—a kingdom without end.

14. *Mark* was a frequent companion of the first Christian apostles, a devoted friend of Peter and companion of Paul and Barnabas

during the early part of the first missionary journey. His Hebrew name was John, to which the Roman name Marcus was affixed. He was the son of the Mary named in Acts XII.12, whose home in Jerusalem became a place of constant sojourn for the disciples. John Mark is said to have been Peter's companion in Rome in the last days of the great apostle's life, and there under the influence of Peter to have written his Gospel. Likewise there is a tradition recorded by Eusebius that Mark was the first to establish churches in Alexandria; if so, it must have been at a later time, perhaps after the death of Peter.

Luke was a Gentile and at intervals a constant companion of Paul, the great missionary apostle. He is, without serious question, held to be the author of the Gospel which bears his name, and of the Acts. There is a tradition, traced to the sixth century, that Luke was a painter, but he is generally identified with "Luke, the beloved physician," mentioned in Colossians IV.14; going back to the third century, we find additional facts of interest about him:—"Luke, by nation a Syrian of Antioch, a disciple of the apostles, and afterwards a follower of Saint Paul, served his Master blamelessly till his martyrdom. For, having neither wife nor children, he died in Bithynia at the age of seventy-four, filled with the Holy Ghost." According to tradition, he died as a martyr under Domitian, and his bones were later carried to Constantinople and buried there during the rule of Constantius.

15. THE ANNUNCIATION. To be the mother of a son was among the people of Israel accounted woman's greatest honor. With the development of the Messianic hope came the time when every devout woman in Israel cherished the dream of becoming the mother of the promised and expected Messiah. The story is in entire accord with Jewish ideas which were prevalent at the time. Its beauty lies in the grace and simple dignity of its glorification of motherhood. Two familiar devotions of Christian ritual owe their origin to this narrative, the "Angelus" and the "Ave Maria," the former beginning with the Latin words "Angelus Domini" and the latter with Gabriel's salutation, "Hail, Mary." The story has been frequently enshrined in art by painters from the Italian Primitives to Dante Gabriel Rossetti.

In the days of Herod. So begins Luke's Gospel, with the story of the conception of John the Baptist. This was the so-called Herod the Great (see above), king of Judæa from 37 to 4 B.C. He was the son of Antipater (died 33 B.C.), who before Herod had been Procurator of Judæa. Antipater in turn was the son of Antipater the Idumæan, a descendant of the ancient Edomites, the children of Esau. Herod imitated in his character and rule the magnificence of Solomon, and like Solomon was the builder of a temple, the temple in Jerusalem in the days of Christ. By clever diplomacy he gained the favor both of Antonius and of Octavian (Augustus), whom he served diligently, although he was a cruel tyrant in his

own land. His barbarous and degenerate moral nature has become proverbial. As the result either of mad fits of jealousy or of pure caprice he murdered first the high priest to whom, for benefits and favors, he was greatly indebted, then his own brother's wife, then her grandfather, later his own wife, and finally two of his own sons. He was precisely the kind of man capable of perpetrating the slaying of the children of Bethlehem attributed to him in Matthew and known as the Massacre of the Innocents, also a favorite subject of Italian art.

Nazareth (modern El Nazirah) lies in a basin of hills midway between the Mediterranean and the Sea of Galilee. Renan describes it as the one spot in modern Palestine which offers some relief from the prevailing desolation. The population is cheerful and friendly, the gardens fresh and green. The well which was formerly the center of the life and gaiety of the little city has fallen into ruin, but the women who gather there in the evening still preserve the languid beauty of the Syrian type. From the neighboring hills there are magnificent views.

16. *Jesus* is the Greek form of the Hebrew name Joshua, "Jahweh is salvation."

17. *THE MAGNIFICAT*. This song, which has from the earliest times occupied an important place in the Christian ritual, is an impressive tribute to the character of the mother of Christ. Though she shares in the main the Old Testament ideas of the Messianic kingdom, her mind dwells upon it as a kingdom of moral and spiritual ideals.

18.3. *He hath put down the mighty from their seats*. This is the theme of Longfellow's poem, "King Robert of Sicily" (Tales of a Wayside Inn).

7. *holpen*, helped.

14. *a son*, John the Baptist.

THE BENEDICTUS. Zacharias, according to Luke's narrative, was dumb from the time of John's conception to the day of his circumcision. "This song, which was composed in the priest's mind during the time of his silence, broke solemnly from his lips the moment speech was restored to him, as the metal flows from the crucible in which it has been melted, the moment that an outlet is made for it." (Godet.) It contains two parts: the first is a song of praise to God for the coming of the Messiah; the second is a tribute to his son, who is to prepare the way for the Messiah's coming.

19. *Cæsar Augustus*, Roman Emperor from 31 B.C. to 14 A.D.

Cyrenius, Quirinius in the Revised Version of 1891. Quirinius was consul in B.C. 12, and governor of Syria A.D. 6-9. But there is reason to believe that during the lifetime of Herod, who died B.C. 4, he was a legate (*Legatus Cæsaris*), a military administrator

in charge of the census. Palestine was at this time a part of Syria under the civil governorship of either Saturninus or Varus. The difficulty of reconciling Luke's narrative with Roman records has been the occasion of much discussion, but inscriptions recently discovered lend support to the view that Luke's statement is substantially correct. The date for the birth of Jesus is, according to our present calendar, set at about B.C. 6.

20.1. *Bethlehem*, perhaps also the birthplace of Joseph, whose descent from David is traced in genealogies given in Matthew I and Luke III. This would link the family with the royal lineage of David, who was born at Bethlehem and whose name gave the place fame. (See Century Readings in the Old Testament, pp. 95 and 102 and notes thereon.) The traditional site of the Nativity is a large cave hewn out of rock and containing this inscription: "Hic de virgine Maria Jesus Christus natus est" ("Here Jesus Christ was born of the Virgin Mary"). Just above this cave stands the church built in the early fourth century by Helena the mother of Constantine the Great, and accounted the oldest Christian church in existence.

3. *espoused*. Syrian synonym for wife. Joseph and Mary were probably married; Jewish custom forbade persons only betrothed to live together.

9. *shepherds*. David had himself been a shepherd near Bethlehem.

21. *Glory to God in the highest*. This song of praise has been used as a hymn since the earliest days of the Christian church. The story is the origin of many hymns and Christmas carols—such as "While shepherds watched their flocks by night."

The birth of Christ, with its tender associations of childhood and motherhood, and the touching circumstances of its story, appealed to the imagination of Christendom from the earliest times and references to the Christmas festival are rife in English and American literature. Without going back to Anglo-Saxon times or the medieval plays, one may recall the charming lines in Hamlet I.i, in which Shakespeare embodies the Christmas superstitions of his time:—

"Some say that ever 'gainst that season comes
Wherein our Savior's birth is celebrated,
The bird of dawning singeth all night long:
And then, they say, no spirit dare stir abroad,
The nights are wholesome, then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time."

Milton in his twenty-first year composed a poem "On the Morning of Christ's Nativity." He followed this with poems "Upon the Circumcision" and "The Passion"; upon the latter he notes: "This Subject the Author finding to be above the years he had when he

wrote it, and nothing satisfied with what was begun, left it unfinished." This judgment applies to all these juvenile poems. Milton's mature treatment of the story of Jesus is to be found in "Paradise Regained," which deals, however, almost exclusively with the subject of the Temptation as recounted by Luke.

Among modern poets, Keble, Christina Rossetti, Elizabeth Barrett Browning, Whittier, Longfellow and Lowell have written poems with direct reference to Christmas Day, and Tennyson made the recurrence of the Festival an important part of the structure of "In Memoriam" (See sections XXX, LXXVIII, and CVI). The last mentioned, ("Ring out, wild bells, to the wild sky"), has become closely associated with the observance of Christmas, which in different times and succeeding centuries has accumulated various forms of celebration among the Christian nations. Even during the Great War, on some parts of the battlefield, hostilities were suspended during Christmas Day, and there was occasional fraternising among the combatants. It is still a season of "peace and good will."

21. THE NUNC DIMITTIS. This beautiful song found a place in the evening service of the Christian church as early as the fifth century. Its promise of blessing upon Gentiles as well as upon those of the Jewish faith was in keeping with Old Testament prophecy and rendered it particularly adaptable to Christian use in the Roman world.

the temple, built by Herod the Great 20-19 B.C. on the eastern of the two hills which constituted the site of Jerusalem at this time. For further details see note on p. 235.

22. THE VISIT OF THE MAGI. Current Messianic expectations were shared by the Jewish communities of the East. There were synagogues throughout the East, and devout men looked for the coming of the Messianic era. Associated with this hope was the prevalent belief that the appearance of heavenly signs accompanied the birth of great men. The Magi were a priestly order among Eastern nations, particularly the Persians and Babylonians, who sought to reveal the secrets of nature and future history through processes of divination, medicine, and the study of the heavenly constellations. It is noted by astronomers (Kepler, for example) that in 7 B.C. a remarkable conjunction of planets occurred. The visit of the Magi offered a familiar subject for dramatic and pictorial representation in the Middle Ages and since. In music it is the theme of the ancient hymn "Adestes Fideles" and many others.

23.1. gold, and frankincense, and myrrh. To offer gifts at the birth of members of the royal family was an ancient Eastern custom. These precious gifts offered to the child Jesus have from time to time been symbolically interpreted as follows:—gold, the sign of Christ's royalty; frankincense, the mark of his divinity; myrrh, the symbol of his passion.

THE CHILD JESUS. "Christ among the Doctors" or "Jesus in the Temple" is another favorite subject for treatment in both ancient and modern art.

the passover. See Century Readings in the Old Testament, p. 56 and note thereon.

24.14. *locusts*, a common food for the poor of Eastern lands even today. "After being thrown into water of a boiling temperature their wings and legs are torn off; they are then sprinkled with salt, and either boiled or roasted." (Dummelow's Bible Commentary.)

25.7. *John was put in prison.* See p. 44 and note thereon.

11. *Simon*, the apostle Peter;

18. *John*, the apostle to whom the Gospel and Epistles which bear his name are ascribed.

23. *synagogue.* These gathering places of the people for edification and worship were of early date, for we find a reference to them in Psalm LXXIV.8. At the time of Christ they existed not only in the towns of Palestine but in most of the important cities of the Roman Empire. The service which took place on the morning of the Sabbath consisted of prayer and reading of the Scriptures, followed by exposition of some of the passages read. This exposition could be undertaken by anyone, and was subject to question by the hearers. Each synagogue had its own officers, including a president or ruler, elders, secretaries, an apparitor and sacristan, who had charge of the building and of the sacred books. The synagogue exercised a minor disciplinary authority and did much to preserve the identity of the Jewish race and religion through ages of persecution.

26. *the scribes* were professional copyists and teachers of the Law, who had representatives on the Sanhedrin or Council, by which their decisions had to be confirmed before they became binding. The disuse of Hebrew and the difficulty of adjusting the Mosaic system to changing conditions, especially among the Jews of the Dispersion, gave the scribes considerable authority, though their rulings were necessarily legalistic in form, in strong contrast with the simplicity, directness, and essential spirituality of the teaching of Jesus.

26.2. *Levi*, the Hebrew name of Matthew, the publican or tax-gatherer of Capernaum. As to his authorship of the Gospel called by his name, see above. The collectors of the Roman taxes were not only unpopular, but were regarded as impious, and ostracized from strict Jewish society. They were social outcasts, and were obliged to associate with the lowest class of the population, even if they were comparatively well-to-do.

8. *Pharisees*, Hebrew *Perushim*, "those who separate themselves from others." They professed an intense zeal for the strict observance of the Law, and refused to associate, not only with Gentiles,

but also with Jews who were less strict than themselves and might therefore have suffered defilement. In spite of their contempt for others, they enjoyed high esteem, partly from their strictness, which went beyond the requirements of the Scribes, and partly from their doctrines, which were in advance of the more conservative sect of the Sadducees. "For the Sadducees say that there is no resurrection, neither angel, nor spirit, but the Pharisees confess both." (Acts XXIII.8. See p. 145 and note thereon.)

27.5. *Abiathar*. This reference seems to contain an error. The Old Testament narrative to which reference is made (I Samuel XXI-XXII) states that Ahimelech was the high priest and Abiathar was one of his sons. The data regarding these names are somewhat conflicting, as will be seen on a comparison of the chapters above with II Samuel VIII.17, which calls Ahimelech the son of Abiathar, and represents him as still alive on the accession of David.

THE SERMON ON THE MOUNT. The teachings of Jesus which are here gathered together into a group, either by the writer of the Gospel, or by an earlier author whose narrative serves as a source for Matthew's Gospel, are in Luke's Gospel scattered throughout a number of chapters, the largest individual selection being found in Luke VI. The most natural explanation of this difference is the assumption that Luke gives us the words of Jesus in their historical setting, while Matthew's account presents various utterances of Jesus of a similar type, gathered together according to special topics. The parallel passage in Luke VI follows immediately after the Call of the twelve apostles and may be thought of as a kind of "Ordination Sermon"; in Matthew the Sermon on the Mount opens the Galilæan ministry of Jesus. Both settings are eminently appropriate.

28.32. *Raca*, a term of contempt applied to a person devoid of education and morals, used also in the Talmud.

council, the Sanhedrin, composed of 70 members, with the addition of the High Priest as President. It had authority over Jews in cases of blasphemy and other breaches of the Law of Moses, and in cases of profanation of the inner courts of the Temple, even over Roman citizens. It was before this body that Jesus himself was brought (see p. 81 and notes) and later the apostle Paul (see p. 145). It met in the Hall of Hewn Stone in the great court of the Temple.

33. *Thou fool*, Hebrew *Moreh*, an expression of strong condemnation and contempt.

29.1. *hell fire*, Greek *Gehenna of fire*. *Gehenna*, or *Ge-Hinnom*, was a valley west of Jerusalem, where the bodies of dead beasts and other city refuse were destroyed; hence used metaphorically to designate a place for the punishment or purification of the wicked.

24. *a writing of divorcement*, Deuteronomy XXIV.1:—"When

a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement and give it in her hand, and send her out of his house."

30.6. *An eye for an eye, and a tooth for a tooth.* Exodus XXI.23-24: "Thou shalt give life for life, eye for eye, tooth for tooth."

8. *resist not evil.* American Version of 1911: Resist not one who doeth thee evil.

31. *Our Father.* A slightly different version of the Lord's Prayer, ascribed to a different occasion, is given in Luke XI.1-4:—And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, "Our Father which art in heaven, Hallowed be thy name, Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive everyone that is indebted to us. And lead us not into temptation; but deliver us from evil."

33.20. *mete*, measure.

21. *mote*, speck, small splinter or particle.

22. *beam* or rafter, supporting the roof of a building. The expression is of course metaphorical, and is a good instance of Oriental hyperbole.

34.10. *strait*, narrow.

35.13. *as one having authority, and not as the scribes.* A similar expression is used of an earlier occasion in Mark I.22. (See p. 25 and note thereon.)

The Twelve. The number corresponds to the Twelve Tribes of Israel.

Simon, who is called Peter. The Aramaic name given to him by Jesus was Cephas, which, like the Greek *Petros*, means Rock, Stone. (John I.42.)

Bartholomew, Bar Talmai, the son of Talmai; identified with Nathanael of Cana of Galilee, who in John I.45 is mentioned in association with the apostle Philip.

Matthew the publican. Mark in his Gospel calls him Levi; see p. 26 and note thereon.

Simon the Canaanite. This Simon is called "Zelotes" in Luke VI.15 and Acts I.13; he undoubtedly belonged to the Jewish sect called Zealots, who in their bitter resentment of Roman rule encouraged resistance through bloodshed and open rebellion. It was the Zealots who in 70 A.D. were in part responsible for the destruction of the Temple following the siege of Jerusalem by the Roman army under Titus.

Judas Iscariot, a native of Kerieth, a village of southern Judah near Hebron. Judas was the only one of the twelve apostles whose home was in Judæa.

Samaritans. See note above as to the geographical position of Samaria (p. 218) and the prejudice entertained against them by the Jews. They were a mixed Babylonian and Hebrew people, who acknowledged the law of Moses, but instead of the Temple at Jerusalem had as their sanctuary a temple erected about 430 B.C. on Mount Gerizim. (See pp. 56 and 98 and notes thereon.)

36.4. *brass*, i.e., copper, the third metal used for current coin.
scrip, a small bag or wallet.

5. *shoes*, i.e., extra shoes.

15. *Sodom and Gomorrhah*. The story of the destruction of these wicked Cities of the Plain is told in Genesis XIX.

37.7. *Beelzebub*, a Philistine god whose name was abomination to the Hebrews. Matthew in a later passage (XII.24) records that the Pharisees said of Jesus, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Beelzebub is one of the leaders among the fallen angels in Milton's *Paradise Lost*.

15. *farthing*, a very small coin, one fourth of the English penny (two cents); the word used in the original was equivalent to a twenty fourth part of the Roman "penny" or *denarius*, which was, however, a silver coin worth about 20 cents.

39. *PARABLES OF THE KINGDOM*. The parable was a symbolical method of conveying truth of deep and hidden meaning. Although its use as an instrument of teaching was not new (see, for example, the Parable of the Vineyard in Isaiah V.1-6, given in Century Readings in the Old Testament, pp. 153-154), it became in the hands of Jesus one of such significance and perfection as to be considered peculiarly and inimitably his own. The purpose or aim of the parable was to act as a kind of test to the hearer; those who were indifferent failed to catch its meaning, while the earnest and spiritually minded were encouraged to ponder the easily remembered story and to discover its profound religious truth. The group of parables in this chapter is known as the series of Parables of the Kingdom. Matthew records seven of them, while in the parallel sections of the Synoptists Mark gives four and Luke only two. "They are a great whole, setting forth the mystery of the Kingdom: (1) in its method of establishment, (2) its corruption, (3) its outward and inward growth, (4) the condition of entrance into it, and (5) its final purification." (Dummelow's Commentary of the Bible.) As to "the Gospel of the Kingdom," see note above, p. 221.

40.14. *the prophecy of Esaias*. The reference is to Isaiah VI.9-10.

41.15. *tares*, darnel, a weed which in Palestine grows among the wheat and at harvest is sorted out to be burnt or sold for chicken feed.

31. *mustard seed*. The *Sinapis nigra* still grows wild in Palestine and is a familiar sight on the shores of the Sea of Galilee. It has a very small seed, but under cultivation the plant reaches a height of ten or twelve feet; the birds are very fond of the seeds and lodge on the branches to eat them.

42.4. *leaven*, yeast.

9. *spoken by the prophet*. The reference is to Psalm LXXVII.2:—"I will open my mouth in a parable: I will utter dark sayings of old."

44.1. *Herod the Tetrarch*. Herod Antipas, son of Herod the Great, from whom Antipas received the tetrarchy or governorship of Galilee and Peræa. He was first married to the daughter of Aretas, an Arabian prince; later, following a visit in the home of his brother Philip I, who lived in Rome, he divorced his wife and married Herodias, the wife of Philip. For this he was reprimanded by John the Baptist, as recorded in our text. Salome, who danced at the birthday party or banquet, was the daughter of Herodias and of Philip I. Salome later became the wife of Herod Philip II, a son of Herod the Great and tetrarch of the region north-east of the Sea of Galilee. She became a type of degenerate fascination and as such is the subject of Oscar Wilde's tragedy "Salome" and of the opera founded upon it. Her dance before Herod has been frequently reproduced on the stage and in pictorial art.

THE FEEDING OF THE FIVE THOUSAND. This is the only miracle recorded by each of the Four Gospels. The Fourth Gospel links it with Christ's offer of himself as the Bread of Life, the spiritual food of all who live by faith in him (see p. 99), and makes it point the way to the sacrament of the Eucharist or Lord's Supper, in which the symbolical use of bread is given its full religious meaning.

45. *JESUS WALKS ON THE SEA*. This miracle has become familiar in literature and art on account of its natural and beautiful setting. Symbolically interpreted, it represents the Master's interest in the welfare of his disciples, and his sure presence with them in the darkest and stormiest hours of life.

46. *PETER'S CONFESSION*. Jesus had before this time been called the Son of God and the Messiah; what the Master at this time wished to hear was the personal expression of the disciples own conviction.

30. *Cæsarea Philippi*, built by Herod Philip II, mentioned in the preceding note. Cæsarea Philippi was beautifully situated under the shadow of Mount Hermon, and offered an excellent opportunity for

a quiet retreat, and an escape from the annoying presence of the persecuting Pharisees and from Herod Antipas, the ruler of Galilee, whom Jesus significantly called "that fox." (Luke XIII.32)

47.7. *Bar-jona*, son of Jonas.

9. *Thou art Peter*, Greek *Petros*, meaning Stone or Rock. The equivalent Aramaic name by which Jesus called him was *Cephas*. See note on the list of the Twelve above.

30. *thou art an offense unto me*. The American Revised Version reads "stumbling block." The phrase is again a play upon the name Peter, who is now regarded as a stone in the path of his Master instead of a rock for the foundation of his kingdom.

48. *THE TRANSFIGURATION* serves as a preparation of the disciples for the approaching period of the sufferings of Jesus. Moses represents the law; Elijah the prophets; Christ in the midst of them the fulfilment and consummation of both.

49.16. *if thy hand or foot offend thee*. Matthew has already quoted this phrase in the Sermon on the Mount. (See p. 29.)

29. *if a man have a hundred sheep*. This parable of "The Lost Sheep" is also told in a slightly different form and under somewhat different circumstances by Luke. (See p. 60.)

50.30. *talent*, 6000 denarii, equivalent to about \$1200. Ten thousand talents would, therefore, be over ten million dollars.

51.6. *pence*, denarii; a hundred pence would therefore be about \$20. It is impossible to reduce ancient money to exact modern equivalents; it is the proportion between the two sums mentioned in the parable that is significant. The smaller debt would be paid by a hundred small silver coins that could be carried in one's pockets; for the larger sum 8600 carriers, each with a sack of coin weighing 60 lbs., would be required. (Hastings.)

51. *THE DEPARTURE FROM GALILEE*. This passage records the end of the Galilæan, and the beginning of the Peræan ministry of Jesus. Peræa was the region east of the Jordan between the Sea of Galilee and the Dead Sea. The Pharisees doubtless wished to catch Jesus in the net of a rabbinical argument. There were among the Rabbis two schools: the school of Hillel which countenanced divorce for almost any reason whatever; and the Shammaite school which allowed it only for adultery. Jesus places marriage upon a higher plane by a spiritual interpretation of the natural union ordained by God for the procreation of the human race.

52.11. *a writing of divorcement*. See note above on this phrase, as used in the Sermon on the Mount.

"*SUFFER THE LITTLE CHILDREN*." Renan, *Life of Jesus*:—"In the East, the house at which a stranger stays, becomes at once

a public place. The whole village assembles there; the children invade it; the servants drive them away; they return continually. Jesus could not permit anyone to treat these artless hearers harshly; he called them to him and embraced them. Mothers, encouraged by the welcome, brought him their nurslings that he might touch them."

53. *THE RICH YOUNG MAN*. Luke, recounting the same incident (XVIII.18), speaks of him as a "ruler," probably in a synagogue, or perhaps as a member of the Sanhedrin, the governing body or senate among the Jews. Matthew in his account (XIX.16) makes the form of the question, "What good thing shall I do," and the answer of Jesus, as given in the margin of the American Revised Version, runs: "Why askest thou me concerning the Good?" The English Revised Version reads: "Why askest thou me concerning that which is good?" In modern speech: Why are you interested in the greatest questions or values of life?

27. *easier for a camel*, a rhetorical exaggeration denoting extreme difficulty. This kind of hyperbole is common in Eastern proverbs. The words of Jesus greatly astonished his disciples, since there prevailed the belief that prosperity was a proof of God's approval. (Wade, New Testament History.)

54. *THE PARABLE OF THE LABORERS*. This parable should, of course, be interpreted in accordance with the habits of thought and customs of the time and not in terms of modern economics. Its lesson is the equality in the sight of God of all who labor to the best of their opportunity.

19. *a penny a day*, the ordinary pay of the day laborer of the time. The coin indicated is the Roman denarius, worth about 20 cents; the American Revised Version reads "a shilling a day."

55. *THE SEVENTY* correspond to the seventy elders appointed by Moses (Numbers XI.16), which doubtless suggested also the number of members of the Jewish Sanhedrin, with the addition of the High Priest as their head.

56.20. *Sodom*, an ancient city in the region of the Dead Sea. The allusion is doubtless to the story of destruction of Sodom as recorded in Genesis XIX. There is a similar reference in the instructions to the Twelve; see p. 36 and note thereon.

THE GOOD SAMARITAN. The Samaritans were the descendants of a mixed people of alien and Hebrew blood, who owed their origin to the Assyrian policy of settling lands conquered by them with foreigners in order to render such territories easy to rule and unlikely to organize a rebellion. The northern kingdom of Israel, with Samaria as its capital, fell into the hands of the Assyrian empire and suffered this fate in 722 B.C. The new settlers in Samaria came from the neighborhood of Babylon; after a while, they amalgamated with the residue of the Israelites and adopted the Hebrew religion in a modified form. When Nehemiah rebuilt the

walls of Jerusalem in 444 B.C., he was greatly hindered by Sanballat the Horonite, the leader of the Samaritans at that time (see Century Readings in the Old Testament, p. 133 and note thereon). Nehemiah expelled from the priesthood the grandson of the high priest because he had married Sanballat's daughter, and began the separation of the Jews from the Samaritans which lasted down to the time of Christ.

57.6. *Jericho*, a city between 15 and 20 miles from Jerusalem, was noted for its exportation of tropical fruit and balms, and a station on one of the main thoroughfares leading from Damascus to Egypt. The topography of the Jordan valley in the vicinity of Jericho is a natural phenomenon of unusual interest and historical significance. The valley is at this point no less than 1200 feet below the level of the sea. The Jordan river, born in the hills of the lower Lebanon mountains, first gathers its strength in the Waters of Merom, then rushes precipitately down to the Sea of Galilee. From there it forces its way down a rift or wide gorge between two sections of a mountain range from a level of about 600 feet below the surface of the Mediterranean Sea to a depth of 1292 feet below sea-level at the place where its fresh waters pour into the Salt or Dead Sea. Jericho stood on the right bank of the Jordan, at the foot of the Judæan hills, six miles from the fords and about ten from the river's mouth. From the hills of Judæa it was reached by the Wâdy Kelt, in the sides of which there are numerous caves, the resort of robbers; an English officer was robbed and murdered there as late as 1820. (Wade, New Testament History, and Thomson, The Land and the Book.)

9. *priest*, a descendant of the House of Aaron, of the tribe of Levi. The *Levites* were descended from other families of the tribe of Levi, and attended to subordinate duties about the Temple. Their sacred office and the high esteem in which they were held are contrasted with the contempt felt for the outcast Samaritan.

18. *two pence*, forty cents, or double the day's pay of a laborer of the time. See the Parable of the Laborers above and note thereon.

27. *a certain village*. The Fourth Gospel names Bethany as the home of Mary, Martha, and their brother Lazarus (see John XI.1, p. 103). John also identifies Mary as the woman who anointed Jesus with ointment and wiped his feet with her hair, an incident which Mark places also in Bethany, "in the house of Simon the leper" (see p. 77). Bethany was a village less than two miles east of Jerusalem, and therefore much nearer the city than Jericho, at which Jesus arrived at a later stage in Luke's account (XIX.1; see p. 67). Probably this incident should be placed later in the story of the journey to Jerusalem, but we have preferred to leave the incidents in the order in which Luke narrates them. It is natural to suppose that the story of the good Samaritan was told in the neighborhood of Jericho, and that the Zacchæus incident

followed without an intervening visit to Bethany. Bethany owes its modern name El Azeriyeh to its association with Lazarus, and is described by Thomson in "The Land and the Book" as a miserable cluster of about forty houses climbing the hillside.

58.8. *one thing is needful*. This has been interpreted by some commentators to mean "one dish of food," and Wade (New Testament History) adds that the "good part" is used "in the double sense of a portion of food and of a lot of life." The more usual phrase quoted in referring to this passage is the "better part," perhaps because Milton has this phrase in his lines "To a Virtuous Young Lady":—

"The better part with Mary and with Ruth
Chosen thou hast."

Kipling, however, in "The Sons of Martha" has a good word to say for the other sister.

23. *rooms*, places.

60. *THE LOST SHEEP*. This parable has already been told in a slightly different form and connection in Matthew XVIII (see p. 49).

24. *ten pieces of silver*, drachms. This is the only occasion on which the Greek drachm is named in the Gospels. It was a small silver coin about equal in size to the Roman denarius, and generally accepted as its equivalent, though according to Roman standards it was of smaller value, belonging to the older Greek coinage of the Seleucid empire. (Hastings.)

61. *THE PRODIGAL SON*. This is usually spoken of as a parable, and so no doubt it is, as it has a secondary meaning; but it is in the first place a short story, and one of the best of the type for its simplicity and directness, which give movement and life to the incidents narrated. It is told only by Luke.

portion, due to the younger son according to Oriental custom on his coming of age.

14. *to feed swine*, the most loathsome task a Jew could undertake, as the pig is for them an unclean animal.

62.11. *thy brother*. The fatherhood of God implies the brotherhood of man.

THE UNJUST STEWARD. This parable illustrates the use and abuse of wealth. Jesus does not commend the dishonesty of this steward, but his worldly wisdom and prudence, which might be directed to higher ends. Wealth is to be turned to spiritual uses.

63.12. *a hundred measures of oil*, literally "baths," that is, about nine hundred gallons in liquid measure.

16. *a hundred measures of wheat*, literally "cors," or about 1200 bushels.

20. *the mammon of unrighteousness*, a Rabbinical term used to

represent wealth in the general worldly sense, as for example, in the term "deceitful riches," or in the modern phrase, "filthy lucre."

64. *THE RICH MAN* is usually called Dives, which is simply Latin for "a rich man." This Lazarus should, of course, not be confounded with the Lazarus who was the personal friend of Jesus, and the brother of Mary and Martha.

2. *fared sumptuously*. The Revised Version adds in the margin the alternative translation, "living in mirth and splendor."

9. *hell*, Greek Hades, corresponding to the Hebrew Sheol, the place of the dead. Later Jewish writers divided Sheol into two parts,—Paradise where the just await resurrection; Gehenna, where the wicked endure endless torment. In the Talmud, as in this passage, Hades is used as equivalent to Gehenna, and not in the classical Greek sense.

65.3. *the Pharisees* were a noted religious party of the Puritan type, whose origin dates back to the early Maccabean period of Hebrew history (c. 165 B.C.). See p. 26 and note thereon.

7. *the kingdom of God is within you*. This is one of the many great sayings of Jesus. See note above as to "The Gospel of the Kingdom," p. 221.

16. *Noe*, Noah. See Century Readings in the Old Testament, "The Flood," pp. 23-24.

66.4. *Remember Lot's wife*. See Genesis XIX for the story of the destruction of Sodom, to which Jesus has just referred. Lot, the nephew of Abraham, lived in the lowland country of eastern Palestine, a rich territory inhabited by native tribes of idolatrous and degrading morals. When commanded by God to flee from Sodom, Lot's wife looked back and was turned into a pillar of salt.

14. *the eagles*. Perhaps suggested by Job XXXIX. See Century Readings in the Old Testament, p. 339, ll. 22-29.

67. *THE PUBLICAN* was one of the public taxgatherers who sat at the seat of custom near the entrances of the city gates and collected revenue for Rome; they were on this account disliked and despised. Matthew, one of the Twelve, was a publican (see p. 26 and note thereon); so was Zacchæus, referred to in the Reading following this one. See below.

ZACCHÆUS was probably in charge of a customs office at Jericho, which on account of its natural situation and the roads running through it, was an important commercial center. See note on Jericho above.

68.II. *Bethphage*, literally "House of figs," a wooded territory surrounding the wall of Jerusalem and extending to the base of the Mount of Olives.

18. *Bethany*, two miles from Jerusalem; see note above on *a certain village*.

Mount of Olives, a series of hills with four outstanding summits surrounding Jerusalem from the northeast to the southeast. Between the Mount of Olives and Jerusalem lies the famous valley of Kidron, known in earlier times as the valley of Jehoshaphat.

69.16. *Jerusalem*, according to Renan, presented about the same appearance at the time of Jesus as it does today. The prevailing drought of the neighborhood lends the city an appearance of desolation; the valleys are without water; the soil is dry and stony. The city had few ancient monuments, for up to the period of the Asmonæan dynasty the Jews had remained almost strangers to the arts. The buildings erected by the Herods were distinguished by their imposing plans, the perfection of the execution, and the beauty of the materials. In the neighborhood of Jerusalem were constructed a number of tombs, partly carved out of the living rock and dedicated to the memories of the Judges, Absalom, Zacharias and other national heroes.

THE TEMPLE at the time of Jesus was quite new, and the outer buildings were not yet finished. Herod the Great had begun it in 20 or 21 B.C., and the central buildings were quickly done, but the accessory structures were only completed not long before the destruction of Jerusalem in 70 A.D. Work was probably going on at the time Jesus was there, and was, no doubt, regarded by him with disapproval. Nevertheless, at the point of construction that had then been reached, the Temple must have presented an ensemble which was marvelously imposing. The courts and surrounding porticoes were the daily rendezvous for a large number of people, for the Temple was not merely a place of worship, but a forum, a tribunal and a university. The religious controversies of the Jewish Schools, the teaching of the Law, lawsuits, even in civil cases, in a word the national activities were concentrated there.

This Third Temple, like its predecessors (the First built by Solomon, and the Second by Zerubbabel 536-516 B.C.) was erected on the eastern of the two hills which formed the site of the city, and overlooked the Kidron. To the north, outside the temple buildings proper, but connected with them by a flight of stairs, rose the castle of Antonia, manned by a Roman garrison, which could interfere promptly to quell any disturbance in the neighborhood. On the western hill was the Prætorium, once the palace of Herod the Great, but in the time of Jesus the residence of the Roman procurator when he transferred his headquarters from Cæsarea to Jerusalem.

The fabric of the Temple was surrounded by three courts, without roofs, though some of them had cloisters. On the outside was a large court to which Gentiles as well as Jews were admitted, and which was accordingly styled the Court of the Gentiles; here cattle and birds for the sacrifices were sold, and foreign money changed into the Hebrew coin in which the temple tax had to be paid; these money-changers demanded an extortionate rate of exchange; in the cloisters teachers used to sit or walk while giving instruction.

Separated from the above by a stone parapet about five feet high and on higher ground was a second court, admission to which was forbidden to Gentiles on pain of death; a tablet from the parapet has recently been discovered setting forth the prohibition and the penalty in Greek words of unmistakable meaning. This inner court was in turn divided into two halves, of which the eastern, called the Court of the Women, was open to Jewish women as well as to men; the western half, on a higher level, the Court of the Israelites, was open to male Jews only. Round the Court of the Women ran a series of colonnades with receptacles shaped like rams' horns designed for religious contributions. This part of the Court was called the Treasury and is the scene of the incident immediately following in our text, headed, "The Widow's Mite."

Inside the Court of the Israelites was the Court of the Priests, again at a higher level, and containing the altar of burnt-offerings; laymen were admitted only to offer sacrifice. Rising above the level by twelve steps from this Court was the Temple proper, built on the plan of Solomon's Temple about 150 feet high, in three stories; from a porch access was gained to the building through a vast gateway without a door; the interior was divided into two compartments, the Holy Place (60 ft. x 30) on the east, and the Most Holy (30 feet square) on the west. Neither division was lit by windows, and both were divided from the porch by veils or curtains. Priests only were allowed to enter the Holy Place, which contained the golden Altar of Incense, the Table of Showbread, and the Seven-branched Candlestick; the most Holy Place, constituting the innermost sanctuary, which was entirely empty, was entered only by the High Priest and that only once a year, on the Day of Atonement. (Wade.)

21. *the money-changers* changed Roman and other money for the Hebrew shekel, which was the tax levied upon every male inhabitant among the Jews for the maintenance of the Temple services. See note on the Temple above.

doves, offered for sacrifice.

24. *Is it not written*. The R. V. continues: My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. The reference is to Jeremiah VII.11: Is this house, which is called by my name, become a den of robbers in your eyes?

70.3. *when even was come*. R. V., every evening.

he went out of the city. Matthew (XXI.17) says definitely that Jesus went and lodged at Bethany, which was the home of Mary and Martha and their brother Lazarus.

4. *the treasury*, in the Court of the Women. See note on the Temple above.

7. *two mites*. The mite was the smallest coin in circulation and was equal in value to about a quarter of a cent. The English farthing is worth nearly half a cent.

17. *bind heavy burdens*, a figure of speech borrowed from daily life at the sight of a weary and over-loaded beast of burden.

71.2. *phylacteries*, very small cubical chests containing parts of sacred scripture, fastened to broad bands of material and tied to the forehead and about the left arm during the daily period of religious devotion.

3. *borders*, or holy tassels, were worn on the sacred garment, called the "Tallith," at the hour of prayer, together with another or second Tallith, a prayer-veil, worn to cover the head and the neck. It was a delight of the Pharisee to be seen thus attired and engaged in formal devotion on the most popular street corners of the city.

4. *rooms*, places.

5. *Rabbi*, "Master" or "Teacher," equivalent to the French "Maître" or the American "Professor."

22. *proselyte*, a convert to Judaism.

72.6. *mint and anise and cummin*, small herbs, which were liable to tithe, the tax of one-tenth, levied on all the fruits of the field for the Levites in place of the inheritance of land which fell to the other tribes.

10. *strain at a gnat and swallow a camel*. R. V., strain out the gnat, and swallow the camel. Insects were filtered out of wine, and the camel was an impure animal. (Leviticus XI.4.)

18. *sepulchres* were whitewashed every spring, that passers by might avoid defilement.

Abel, slain by Cain; see Century Readings in the Old Testament, p. 22.

73.5. *Zacharias son of Barachias*, the prophet Zechariah, the son of Jehoiada; see Century Readings in the Old Testament, p. 221. According to a popular tradition, this prophet's blood could not be washed away from the place where it was shed, but remained a dark spot on the ground. According to II Chronicles XXIV.21 Zechariah was stoned at the commandment of king Joash "in the court of the house of the Lord," and as Chronicles was the last book of the Jewish Canon, the phrase attributed to Jesus was equivalent to our "from Genesis to Revelation." The mention of Barachias appears to be a mistake, which is variously explained; it was possibly the addition of a copyist. (Hastings.)

74. *talent*, about \$1200; see note above.

75.17. *strawed*, strewn, scattered.

22. *exchangers*, bankers.

24. *usury*, interest; the distinction between a reasonable and an extortionate rate of interest is comparatively modern.

76. *THE DAY OF JUDGMENT*. This scene was often made the center of a series of frescoes in the medieval and renaissance churches of Italy, and many examples of it are still extant.

77.10. *The Feast of the Passover.* See Century Readings in the Old Testament, p. 56 and note thereon. The passover took place on the fourteenth day of the first month (Nisan, March-April), a Friday; two days before it, when the chief priests and the scribes decided on the death of Jesus, was therefore Nisan 12, Wednesday.

15. *Simon the leper*, probably a relative of Lazarus. Simon must by this time have recovered from his leprosy; otherwise he could scarcely have entertained friends in his home. John, recounting the same incident (John XII.1-8), fixes the time of the coming of Jesus to Bethany as "six days before the passover," but leaves the precise day of the anointing uncertain and the scene an unnamed house at Bethany. "There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment." The murmuring and the suggestion that the ointment might have been given to the poor are ascribed to Judas Iscariot. "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." The incident is related by all four evangelists; Matthew's account agrees in detail and often in its wording with that of Mark, given in our text. Matthew, Mark, and John agree in placing the scene at Bethany and fixing the time as just before the determination of Judas Iscariot to betray Jesus. Luke narrates a similar, but possibly an independent event, which he places in the middle of the Galilæan ministry. For purposes of comparison, his account is here given (Luke VII.36-50):—

"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time

I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace."

Beyond mentioning the fact that she was "a woman in the city, which was a sinner," Luke does not identify the woman or give her a name; but at the beginning of the chapter immediately following, among certain women who had been healed of evil spirits and infirmities and ministered unto Jesus of their substance, Luke includes "Mary called Magdalene, out of whom went seven devils." The word "Magdalene" does not imply any moral obliquity; it means merely "Mary of Magdala, from Migdol, a watch tower"; there were several places of this name, but the one referred to is probably the squalid hamlet now known as Mejdol, near the Sea of Galilee. Mary was one of the women who watched the Crucifixion, and marked the place of burial; when Jesus was risen, "he appeared first to Mary Magdalene, out of whom he had cast seven devils" (Mark XVI.9). The Century Bible suggests "seven demons" as a better translation and adds: "There is no reason to suppose that the brain and nerve symptoms associated with the idea of possession were accompanied with a corrupt moral character. The popular idea of the 'Magdalen' is a baseless libel on Mary of the watch-tower." In Hastings the same view is taken, and the general identification of Mary of Magdala with the woman who was a sinner is described as "an unfortunate tradition." John distinguishes specifically and clearly between the Mary who anointed the feet of Jesus, and Mary Magdalene, to whom Jesus appeared after his resurrection. Compare John XI.2 (p. 103 of our text) and XX.1 (p. 116).

In spite of all this, the romantic notion of a fair penitent becoming one of the most devoted and honored followers of Jesus took hold on the imagination, and Mary Magdalene became one of the most popular saints of the medieval church. There are countless pictures of Mary Magdalene wiping the feet of Jesus with her hair, and the promise of Jesus to Mary of Bethany was amply fulfilled—to Mary of Magdala, with the addition of the evil repute of Luke's sinful woman, which in all probability belonged to neither. "Magdalen" became a synonym for "a fallen woman," and a Magdalen home or hospital came to have the same significance. Anatole France, commenting on the untrustworthiness of fame, instances Shakespeare's Lady Macbeth, but he has himself provided an instance in his own poetry, in which he confounds Mary of Magdala with Mary of Bethany, and both with the woman who was a sinner, rolling three different persons into one; in his short story "The Procurator of Judæa," he describes as among the followers of Jesus a Syrian dancing girl whose character is evidently

founded on the same confusion. Tennyson in Sections XXXI and XXXII of "In Memoriam" has a beautiful cameo of Mary of Bethany, whose character he idealizes in accordance with what is told of her in the Gospels; there is a similar reference to this Mary in Elizabeth Barrett Browning's sonnet "Comfort," but Mary of Magdala has suffered much ill at the hands of the dramatists, from the time of the revival of the liturgical drama in mediæval Europe to the "Mary Magdalene" of Maurice Maeterlinck, which first appeared in an English translation in 1910.

21. *three hundred pence*, denarii, about \$60.

78.6. *Judas . . . went unto the chief priests to betray him.* This conference apparently took place early on the morning of Thursday, Nisan 13, the day before the Passover. The Passover lamb had to be killed on the afternoon of Friday, Nisan 14, in the Court of the Priests. (See note on the Temple above.) The Passover meal would be eaten in the evening before sunset, after which the first day of Unleavened Bread would begin (Nisan 15). The days were reckoned from sunset to sunset.

11. *the first day of unleavened bread.* The Passover was on Friday, Nisan 14 (see note above). Strictly, the Feast of Unleavened Bread was on the seven days immediately following (Nisan 15-21), but popular usage seems to have identified the day of the Passover with the first day of Unleavened Bread. Luke, who was a Gentile, speaks of "the feast of unleavened bread which is called the Passover" and "the day of unleavened bread, when the passover must be killed." John (XIII.1) puts the last supper "before the Passover," apparently Thursday, Nisan 13, and the trial and Crucifixion on Friday, Nisan 14. Mark's account, as given in our text, seems to imply that the supper was held on Friday, Nisan 14, but as the day began at sunset on Thursday he may intend the night before Friday, as stated by John. Apparently the last supper was not identical with the Passover meal, though it has very naturally been associated with it. On the day of the Passover, unleavened bread and bitter herbs were eaten, symbolical of Israel's sojourn in Egypt. The lamb was eaten and the cup was drunk to commemorate the deliverance of Israel from Egypt at the Exodus. Similarly, the sacrament of the Lord's Supper was to become for Christian believers the symbol of their deliverance from the bondage of sin and despair and the guarantee of the continued presence of their Master.

79.11. *my blood of the new testament.* Both the English and American Revised Versions read "my blood of the covenant" and put the word "new" in the margin as inserted by "some ancient authorities." Just as on Mount Sinai (Exodus XXIV.8) God entered into the sacred covenant of the law with Israel through Moses, so now through Christ all men were to be granted the privilege of the new covenant of love with God the father of

mankind. This "new covenant" had been promised to Israel by the prophet Jeremiah (XXXI.31-34; see Century Readings in the Old Testament, "The New Covenant," p. 192). The old covenant of Exodus XXIV was founded on the Law and was made through Moses by the sprinkling of the blood of the sacrificed oxen on the altar of Jehovah and on the people as he said, "Behold the blood of the covenant which the LORD hath made with you concerning all these words." The new covenant was made through Jesus by the sacrifice of himself. The rite goes back to the custom of blood brotherhood, still practised by some Semitic tribes, in which the parties actually commingled their blood. In the Christian rite the place of blood is taken by wine, which in Genesis XLIX is spoken of as "the blood of grapes."

The institution of the Lord's Supper or Eucharist is related by all three Synoptists, with some slight differences in detail. The rite was apparently observed from the earliest times in the primitive church, but the oldest written account of it that has come down to us is that given by the apostle Paul in his First Epistle to the Corinthians (XI.23-26; written A.D. 56, and therefore earlier than the Gospels):—"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." It will be seen that Mark's account, which is given in our text, is in substantial agreement with that of Paul.

15. *a hymn*, perhaps one of the special Psalms appointed for the celebration of the Passover (CXIII-CXVIII).

17. *it is written*. Zachariah XIII.7: "Smite the shepherd, and the sheep shall be scattered."

80. *GETHSEMANE*, literally the "oil press," the place where olives were crushed for their precious oil. The garden was somewhere on the lower western slope of Olivet. Dummelow's Commentary quotes Sir C. W. Wilson as follows: "It is now a small enclosure surrounded by a high wall. The ground is laid out in flower-beds which are carefully tended by a Franciscan monk; but the most interesting objects are the venerable olive trees, which are said to date from the time of Christ, and which may, in truth be direct descendants of trees which grew in the same place at the time of the Crucifixion."

3. *Peter and James and John*, three loyal disciples whom Jesus needs for comfort and companionship in his hour of trial.

9. *Abba*, Aramaic for "Father."

10. *this cup*, the cup of ignominious suffering.

11. *not what I will, but what thou wilt.* All three Synoptists record this scene of the Agony in the Garden, which has frequently been attempted by ancient and modern painters. Matthew gives a rather fuller account than Mark; and Luke, after the words of Jesus, "nevertheless, not my will, but thine, be done," adds (XXII.43-44):—"And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground."

15. *The spirit truly is ready.* This familiar saying is more often quoted in the form given by Matthew (XXVI.41):—"The spirit indeed is willing, but the flesh is weak."

81. *THE BETRAYAL* is placed by John (XVIII.1) in a garden over the brook Cedron or Kidron, which separates Jerusalem from the Mount of Olives. The Fourth Gospel omits the institution of the Lord's Supper and the Agony in Gethsemane, no doubt because they had been narrated in the three earlier Gospels, which were already in circulation.

3. *a great multitude with swords and staves*, probably Temple guards, who were under the authority of the Captain of the Temple mentioned in Acts V.24 as effecting the arrest of Peter and other apostles in Jerusalem after Pentecost.

8. *Master, master; and kissed him.* The kiss of Judas has become proverbial. With this mention he drops out of the narrative of Mark; but Matthew tells us (XXVII.3-10) that after the condemnation of Jesus, Judas repented and returned to the chief priests the thirty pieces of silver which were the price of his treachery. As the chief priests would not accept them, he threw them down in the Temple Court and went and hanged himself. The chief priests, being unwilling to put the price of blood into the Treasury, bought with the money a plot of ground to bury strangers (i.e. foreigners) in, which won the name of "The field of blood." Peter, in the address to the disciples reported in Acts I.16-20, calls this field *Aceldama*, and gives a somewhat different account of the origin of this name, and of the end of Judas.

11. *cut off his ear.* John (XVIII.10) gives the servant's name as *Malchus*, and states that the disciple who smote him was Peter. In both Matthew and John, Jesus utters a gentle reproof. In Matthew (XXVI.52-54):—"Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" In John (XVIII.11): "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"

THE HIGH PRIEST, Caiaphas. The accounts of the trial given by the Synoptists are somewhat confused, but light is thrown on the

order of events by the later statement of the Fourth Gospel, that there was a preliminary hearing (probably during the night time) before Annas, the father-in-law of Caiaphas and the leader of the party of the Sadducees, an old man and very influential, who had himself been high priest in past years; Annas, after an informal investigation, sent Jesus bound to Caiaphas, who, as President of the Sanhedrin or Council, (which met only in daylight), could alone conduct a trial according to the law.

20. *palace of the high priest.* The Sanhedrin could legally meet only in the Hall of Hewn Stone in the outer court of the Temple. For this and other reasons Edersheim does not think that the trial of Jesus was a formal meeting of the Sanhedrin. It is generally accepted, however, that it was a regular Sanhedrin trial, but one in which, owing to the bitterness of the Jews, there was little regard for customary form. Renan thinks that the procedure adopted was regular, and points out that the accounts of the Evangelists correspond exactly to the procedure prescribed in the Talmud. Evidence of blasphemy was adduced by two witnesses, and the accused was challenged to recant. If he refused, the penalty was stoning to death by the congregation (see Leviticus XXIV.14). This penalty could not be inflicted by the Sanhedrin under the Roman power, and the charge had to be changed to one of sedition and referred to Pontius Pilate, the Roman procurator. A clear account of the various steps of the trial and the motives for them is given by John (XVIII; see pp. 114-115). He ascribes the main responsibility to Caiaphas, who "gave counsel to the Jews, that it was expedient that one man should die for the people."

82.15. *I am.* The claim of Jesus to be the Messiah was, of course, conclusive as to his guilt, in the eyes of the Jews, of the accusation of blasphemy made against him.

PETER'S DENIAL is related by all four Evangelists, with slight differences in detail. Luke adds that before the third denial "the Lord turned and looked upon Peter." Mark's account given in our text is effective in its simplicity, especially in the power of its closing words. The incident is one often turned to literary use. Elizabeth Barrett Browning wrote a sequence of three sonnets on the Denial,—*"The Two Sayings," "The Look,"* and *"The Meaning of the Look,"* and there are countless other literary allusions to it.

24. *palace.* Both here and in the passage on p. 81 telling how Peter followed his master to the house of the high priest, the word *palace* is by both the Revised Versions translated "court." An oriental house is usually built round an open court, overlooked by the upper chambers, in one of which Jesus was no doubt undergoing examination by Annas. The fire at which Peter was warming himself was in this open court, and on the first accusation he went out to the passage or gateway which gave communication with the street, called in our text "the porch." It must have been when Peter was in the act of the third denial that "the Lord turned and looked

upon Peter"—presumably as Jesus was being conducted across the courtyard on his way from Annas to Caiaphas.

83. *PILATE* was Procurator of Judæa A.D. 26-36. His regular residence was in Cæsarea; when in Jerusalem he resided in the Prætorium (see note on *The Third Temple* above). "Christ before Pilate" offers an ambitious subject for the artist; the latest picture to attract universal attention was that by the Hungarian artist Munkacsy (d. 1900). The most famous treatment of Pilate in modern literature is Anatole France's story, "The Procurator of Judæa."

21. *Thou sayest*, i.e. the truth; a form of affirmation. A fuller account of the examination of Jesus by Pilate is given in John (XVIII, see p. 114); and Matthew (XXVII.11-25) also supplies some additional particulars, including the story that Pilate's wife (according to tradition named Procula and said to be a Jewish proselyte) sent word to Pilate as he sat on the judgment seat, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." Pilate therefore made another effort to release Jesus, but, not prevailing, "took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children"—a saying which has pursued the Jews throughout Christendom across all the ages.

84.2. *Barabbas*. The insurrection may have been against Rome, under instigation of the Jewish Zealots. There is a possible reference to it and to the cruelty with which Pilate put down the rebellion in Luke XIII.1. If so, Barabbas was the leader of a Galilæan insurrection against Roman authority.

17. *scourged*. A cruel beating administered, according to Roman custom, to criminals before crucifixion.

19. *Prætorium*, either the palace, or a congregational hall.

85.1. *Alexander and Rufus*, presumably later converts to Christianity though nothing more is known of them. John says that Jesus bore his own cross, and this was the belief of the early church, as is shown by ancient paintings: probably Jesus bore the cross or part of it as far as the city gate, when his strength gave way, and Simon, who was coming in from the country, was compelled to bear it for him. The cross consisted of two beams bound together in the form of a T. It was slightly raised, so that the feet of the victim almost touched the ground; a piece of wood, at the feet or about the middle of the upright, supported the body, which would otherwise have torn itself away from the nails driven into the hands and feet. (Renan.)

2. *Golgotha*, literally "a skull," in Latin Calvaria (Calvary), a small knoll or hill which tradition has located at the place of the Church of the Holy Sepulchre. It is the "green hill far away" of a popular hymn.

4. *wine mingled with myrrh*, an anæsthetic or stupefying drink, offered by the women of Jerusalem or at the public expense to those condemned.

8. *the third hour*. John (XIX.14; see p. 116) says it was the sixth hour when Pilate gave sentence of death. According to the Jewish way of counting time, this would be at noon; according to Mark's statement, the Crucifixion took place three hours earlier. Various explanations are given of this apparent inconsistency, the most probable being that John is reckoning according to Roman time, which would make the sixth hour about 6 a.m.

85.13. *And he was numbered with the transgressors*. Isaiah LIII.12: He made his grave with the wicked. See Century Readings in the Old Testament, p. 218 and note.

27. *Eloi, Eloi, lama sabachthani*. A Hebrew-Aramaic quotation of Psalm XXII.1: My God, my God, why hast thou forsaken me. The words are touchingly representative of the humanity of Jesus.

30. *Elias, Elijah*. Edersheim says: "No Jew would have mistaken Eloi for the name of Elijah, nor yet misinterpreted a quotation of Psalm XXII.1 as a call for that prophet" (Life and Times of Jesus the Messiah). The words were spoken either in derision by the Jews, or by Roman soldiers.

31. *sponge full of vinegar*. *Posca*, the ordinary drink of the Roman soldier, was a mixture of vinegar and water. According to John (XIX.28), Jesus said "I thirst," and it was in response to this that the sponge of vinegar was lifted to his lips. Among the worst tortures of crucifixion was extreme thirst produced by the hemorrhage. (Renan.)

86.2. *veil*, curtain. According to Jewish tradition, the Holy Place was separated from the Porch of the Temple in the Court of the Priests by a veil or curtain; and from the Holy Place, the Most Holy Place was separated by two veils. Wade suggests that the statement in the text should be understood in a figurative sense, signifying the end of the Old Testament Dispensation and the opening of the direct approach from man to God; but similar statements as to the rending of the veil are made by Matthew and Luke. Matthew XXVII.51-53:—"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Luke XXIII.44-45:—"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst."

8. *Mary Magdalene*. See note above.

Mary the mother of James the less. The Fourth Gospel says (XIX.25): "There stood by the cross of Jesus his mother, and his

mother's sister, Mary the wife of Cleophas, and Mary Magdalene." The Mary mentioned in our text has therefore been identified with the sister of the Virgin Mary. Matthew names among the many women beholding afar off "Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children." Salome then was the mother of the apostles James and John. The Fourth Gospel adds that Jesus, just before his death, committed his mother to the care of "the disciple standing by, whom he loved," i.e. the apostle John, and "from that hour that disciple took her unto his own home."

15. *the preparation, Friday.*

16. *Arimathæa.* The location of the place is not known. It may have been in the mountainous country surrounding Jerusalem. Joseph of Arimathæa was, according to Luke's account, a member of the Sanhedrin who had not approved of its action. John's narrative tells that Joseph in this ministry of love and sorrow was accompanied by Nicodemus, also a member of the Sanhedrin.

87. *LUKE'S ACCOUNT.* The Resurrection was a vital doctrine of the primitive church (see "Peter's Sermon" and "The Primitive Church," pp. 122-123; "Paul before the Council," p. 145; "Paul before Agrippa," p. 149; Paul's Epistle to the Thessalonians, p. 156). In I Corinthians XV (p. 165) Paul gives the first written account of the Resurrection which has come down to us. It is recorded by all four Evangelists; the account in the Fourth Gospel will be found on p. 117. The account of Matthew, with added detail, agrees substantially with that of Mark. There are obvious differences in the various stories, and their reconciliation or explanation offers one of the most difficult problems in New Testament exegesis.

21. *the first day of the week, Sunday.* Easter Day became a great festival of the Christian Church. In Russia all the church bells are rung and passers-by exchange the salutations, "Christ is risen," "He is risen indeed;" from the Church service, Easter passed into modern Russian music. The Easter services of the Roman Church are very elaborate and impressive; from them in the middle ages the religious plays called miracles took their rise, to develop ultimately into the modern drama. The Easter Services of the Anglican Church, though less elaborate, are very beautiful. The simpler services of other Protestant English denominations find an echo in Browning's poem "Christmas Eve and Easter Day." The Easter spirit is beautifully expressed in Tennyson's "In Memoriam," and there are numberless poems in all the European languages dealing with the theme. The celebration of Easter was no doubt combined in many countries with an older Spring Festival, of very ancient origin.

88. *EMMAUS.* Josephus writes of a village by the name of Emmaus, which was near the modern Koloniyeh (Latin *Colonia*). This is said to have been called Emmaus at the time the colony was

founded by the veterans of Titus after the destruction of Jerusalem; it is about 55 furlongs west of the city (five or six miles, the word translated furlong signifying rather less than the English furlong, which is one-eighth of a mile).

89.3. *reasoned*, conversed. Look up Cowper's poem "Conversation," lines 505-536, in which the Walk to Emmaus is described.

91.17. *with power from on high*. In anticipation of the Pentecostal gift of the Holy Spirit. See p. 121.

THE ASCENSION was a favorite subject for sacred pictorial art; the pictures of it by Raphael and Titian are famous. A fuller and presumably later account of the Ascension is given by Luke in Acts I.3-12. He there places the scene on "the mount called Olivet, which is from Jerusalem a sabbath day's journey." Bethany was on the south-eastern slope of the Mount of Olives. See note on *a certain village* above. As the home of Mary and Martha and the abode of Jesus during the week before his arrest, it had very sacred associations for the early disciples.

92.4. *power*, Revised Versions (English and American): authority.

6. *in the name*. Revised Versions (English and American): into the name. The Vulgate reads *in nomine*, and this is the form of baptism employed by all the orthodox denominations. The Century Bible interprets the word translated "in" or "into" as "in reference to," and points out that there is no record of the use of the full trinitarian formula in the New Testament; the apostles baptized "in" or "into" the name of Jesus.

93. *THE FOURTH GOSPEL*. A comparison of the Fourth Gospel with the Synoptic narratives reveals some outstanding differences in point of view. Among the most significant are the following:—(1) It extends the ministry of Christ over three Passovers, while the Synoptists mention but one. (2) It omits mention of the following incidents of importance in the Synoptic accounts: The miraculous birth and infancy, the youth, the family, and the genealogy of Jesus; the baptism of Jesus by John, though the incident is quite clearly implied; the temptation of Jesus; the Transfiguration; the institution of the Lord's Supper; and the struggle and prayer in the Garden of Gethsemane. (3) In the place of the Synoptic stories and parables of the Kingdom, it presents discourses centering about Christ's own person, his pre-existence and his mission as the revealer of God and the giver of eternal life. (4) In the Synoptic Gospels the miracles of Jesus are, in the main, pure expressions of his sympathy for a world in pain and sorrow; in the Fourth Gospel they are presented as proofs and signs of his divinity. (5) It has the writer's own list of outstanding characters—for example, Nathanael, Nicodemus, Mary and Lazarus. These differences are most easily accounted for upon the simple supposition that "each of the four evangelists found in the abundance of material at hand that which

best corresponded with the supreme motive of his narrative." Obviously, in the comparative scarcity of written documents and the inevitable variations of oral testimony, the same material was not accessible to all the evangelists, and some differences in detail, as well as in point of view, are not only to be expected, but are evidences of the good faith and substantial independence of the different writers.

The main teachings of the Fourth Gospel may be summed up thus: (1) God is Spirit; (2) God is Light; (3) God is Love; (4) God is Truth; (5) God is our Father.

94.13. *John the Son of Zebedee.* John, together with James his brother, accepted the call to discipleship by the shore of the Sea of Galilee (see p. 25). These two sons of Zebedee were called Boanerges, i.e., "sons of thunder," undoubtedly because they were men of fiery temperament; yet they occupied a place close to Jesus in the small group of early disciples. Throughout the Fourth Gospel, John is not mentioned by name but is designated as the "disciple whom Jesus loved." He is present at the crucifixion of his Master and there accepts the charge to take care of the mother of Jesus after his death. John is mentioned with Peter in the Book of the Acts as a leader in the early Christian church. According to tradition, John at some unknown time left Jerusalem and made his home in Ephesus. Here, it is said, he organized the churches in Asia and wrote the Gospel which bears his name. There is a beautiful legend, preserved by the Latin scholar Jerome, to the effect that John in his old age, too weak to walk and to speak at any length, was carried into the church, where he was wont to repeat the old and familiar Christian commandment: "Little children, love one another." When his disciples, wearied by its continual repetition, asked why he chose to repeat these particular words, his answer, as preserved in the Latin of Jerome, was: "Quia Præceptum Domini est; et, si solum fiat, sufficit." ("Because it is the Word of God; and if it alone is fulfilled, it is enough".) A very remarkable study of the character of John in his old age is to be found in Browning's poem "A Death in the Desert."

"IN THE BEGINNING WAS THE WORD." The term "Word" is a translation of the Greek *Logos*, a term used in classical Greek to signify "word" and "reason." The Biblical use of *Logos* is almost altogether in the former sense, where it generally represents the spoken will or the revealed nature of God. The term, as it is used in John's Gospel, takes on a new and significant meaning; it comes to denote the Son of God through whom the divine creative power and the eternal will of God are revealed to mankind. Thus Christ, as the *Logos*, is the incarnation of God. John's doctrine of the *Logos* is altogether different from that of Philo, the Alexandrian philosopher, to whose influence he may admittedly have been indebted. Philo's *Logos*, owing much to Platonism and Stoicism, was an abstract and distinctly rational principle; though often personi-

fied, it was really impersonal; besides, Plato's philosophy made no provision whatever for such doctrines as the Incarnation and Redemption as set forth in the Fourth Gospel.

30. *John*, the Baptist, already known to the early church through his preaching (for he had had his own disciples) and through the accounts given of him in the earlier Gospels as the forerunner of Christ.

95.14. *a ruler of the Jews*, a member of the Jewish Sanhedrin, or Council of seventy, the organization of which has been set forth in previous notes.

96.15. *the serpent in the wilderness*. See Numbers XXI.5-9, which sets forth that when the Israelites were bitten by serpents, they were saved by looking upon a serpent of brass, set up on a pole by Moses at the command of God.

97.6. *Sychar*. The modern Askar, a short distance from Shechem. Jacob's well is one of the few landmarks of antiquity which have been positively identified. This story of the Woman of Samaria has been made the subject of a modern French play by Rostand.

17. *the Jews have no dealings with the Samaritans*. For the reasons, see note above on "The Good Samaritan."

98.12. *in this mountain*. The neighboring hill of Gerizim, on which the Samaritans had erected a temple in 430 B.C. in rivalry with the Temple at Jerusalem; it was upon Mount Gerizim that the blessing of the Law had been pronounced (Deuteronomy XI.29, and Joshua VIII.33) before the capture of Jerusalem by the Israelites. The worship there was probably organized by the grandson of the Jewish high priest expelled by Nehemiah because he had married a Samaritan wife. Wade suggests that this unfrocked priest took with him from Jerusalem to Samaria a copy of the Pentateuch, the only part of the Jewish Canon the later Samaritans acknowledged as authoritative. The few Samaritans still living near Mount Gerizim still maintain their ancient tenets.

99. *THE BREAD OF LIFE*. This discourse is connected in the Fourth Gospel with "The Feeding of the Five Thousand," which, as noted above, is related by all four evangelists.

100.28. *manna*. The story of this miraculous food will be found in Exodus XVI.11-31.

101.13. *Siloam*, Old Testament form of the word Shiloah. Its modern name is Birket Silwan; its water-supply comes through an underground tunnel from the Virgin's Fountain.

17. *thieves and robbers*, probably an allusion to the false leadership of the people by the Pharisees and priests, or under the Macabæan or Herodian dynasties. (Peake.)

103.1. *Lazarus*, literally "God is my help"; not to be identified with Lazarus in the parable of Luke. This narrative has been imaginatively treated in characteristic poems by Browning (*The Epistle of Karshish*) and by Tennyson (*In Memoriam*, Sections XXXI and XXXII).

2. *Mary*, of Bethany, the sister of Lazarus, should be carefully distinguished from Mary of Magdala (*Mary Magdalene*). See note above.

105.5. *Jesus wept*. This, the shortest verse in the usual arrangement of the Authorized Version (there is no such division in the original text) is or used to be familiar to school children as the shortest verse in the Bible. It is one of the "Two Sayings" commemorated in a poem by Elizabeth Barrett Browning already referred to in these notes.

32. *went . . . to the Pharisees*. This result of the raising of Lazarus is connected by the writer of the Fourth Gospel with a council of the chief priests at which Caiaphas uttered the pregnant saying that "it is expedient for us that one man should die for the people, and that the whole nation perish not." They therefore took counsel together to put Jesus to death. Jesus withdrew for a while into the wilderness, to a city called Ephraim. Six days before the Passover, he returned to Bethany, and the anointing of Jesus by Mary took place at the house of Simon the Leper, her brother Lazarus and her sister Martha being also present. The chief priests consulted that they might put Lazarus also to death. On the next day came the triumphal entry into Jerusalem, already narrated in the Earlier Gospels (see p. 68). In his account of the final supper, John omits the institution of the Eucharist and substitutes another incident—the washing of the disciples' feet by Jesus. Then comes the foretelling of the betrayal, and the protestation of Peter, "I will lay down my life for thy sake" (see "*Peter's Vehemence*," p. 79).

106.1. *Let not your heart be troubled*. This sublime discourse, which immediately follows the events outlined above, has served through the ages as consolation to numberless Christian families in times of anxiety or bereavement.

107.2. *Comforter*, literally Paraclete or Advocate, one called to give help in the hour of crisis and great need.

15. *Judas . . . not Iscariot*. Luke mentions among the Twelve Apostles another Judas, the son of James.

108.7. *Arise, let us go hence*. The following discourses were apparently delivered on the way to Gethsemane.

112.2. *Father, the hour is come*. This prayer of Christ expresses the hope that the work which he has begun will continue in the lives of his disciples. It is called the high-priestly prayer of Christ, because it presents him as the great intercessor of mankind at the throne of God.

113.31. *I in them.* With these words the Fourth Gospel passes to the crossing of Jesus over the brook Cedron, "where was a garden, into the which he entered, and his disciples." Cedron or Kidron was a deep and narrow valley east of Jerusalem, dividing the city from the Mount of Olives. Here was the garden Gethsemane, a place where Jesus had spent occasional hours in quiet retirement and therefore familiar to Judas. The Fourth Gospel omits the Agony in the Garden, and goes on at once to relate the betrayal of Jesus, his examination by Annas and Caiaphas, and the denial of Peter. These events, as narrated by John, have been left out of our text, having been included in our selections from the Earlier Gospels; but John's account of the appearance before Pilate and the death of Jesus is unique in the beauty and dignity of its portraiture of Christ, and has therefore been given in our Readings, in spite of some repetitions.

114.30. *What is truth?* This saying is recalled in a well known passage in Bacon's Essay "Of Truth:—" "What is truth?" said jesting Pilate; and would not stay for an answer."

116. *THE LIVING CHRIST.* John's account of the Resurrection affords some additional details to those given by Mark and Luke, with which they should be compared. See pp. 87-88 and notes thereon.

29. *Mary Magdalene,* a woman of Magdala, a town on the Sea of Galilee about three miles from Capernaum. Mary was one of a small company of women who attended Jesus on his early journeys through Galilee. She was present at the Crucifixion, stood watching at his burial, and was the first to greet him on the morning of his resurrection. See note above on Mary of Magdala and Mary of Bethany.

119. "*FEED MY SHEEP.*" This passage is part of what is known as the epilogue or appendix to the Fourth Gospel (John XXI), recounting a manifestation of Jesus to the disciples at the Sea of Tiberias (or Sea of Galilee, as it was more commonly called by the Earlier Gospels). This chapter looks like a later addition, but it is included in all the MSS. that have come down to us.

120. *THE ACTS OF THE APOSTLES.* It is suggested by Professor D. A. Hayes, in his "Synoptic Gospels and the Book of the Acts" that Luke was a freedman who had once been a slave in the household of Theophilus, who had first trained him to be a physician, and then, after his own conversion, had given Luke his freedom. The Gospel and the Acts were, according to this view, a personal and loving tribute of Luke to his former master, and to Christianity to which he owed his liberty and the new life he had come to live. It is also assumed that Luke may, at an earlier date than the time of Paul's second missionary journey, have become acquainted with the great apostle, perhaps while both were students at the university in

the city of Tarsus, where Luke may also have met Barnabas and Apollos, who became leaders in the early Christian church among the Gentiles. The most significant information which we have regarding Luke is that he became the "beloved physician" and missionary companion of Paul.

Several opinions have been advanced concerning Luke's activities following the death of Paul in Rome where, it may be supposed, Luke for a time continued his work as an evangelist. The abrupt manner in which the Book of the Acts comes to a close has led to the conjecture that it was Luke's plan to write another letter or treatise to Theophilus in which he expected to trace the later missionary career of Paul and the other apostles who worked for the extension of the Gospel in the Gentile world, but that somehow, either time or his unexpected death forbade the undertaking. Concerning the last days of Luke, see note above in connection with the Gospel of Luke, p. 222.

The Message of the Book of the Acts is summed up in its introduction. Its purpose is to trace the development of the Christian church, first in Jerusalem (I-VIII.3), then in Judæa and Samaria (VIII.3-XI.18), and finally in the whole Roman empire (XI.18-XXVIII.31). The leaders of the early chapters are Peter, James, John, Philip and Stephen; those of the later chapters, which constitute the major portion of the Book, are Barnabas, Silas, Timothy, Luke, and principally Paul.

Paul. It is extremely difficult to settle upon definite dates for the principal events in the Apostle's life. The year of his conversion is set by various authorities (Harnack, Turner, Ramsey, Lightfoot, Peake and Wade) at dates ranging all the way between 30 and 36 A.D.; the year of his death, the determination of which is influenced by conflicting views held concerning the question of a second imprisonment of Paul, is fixed variously at dates between 61 and 67 A.D. The following table is substantially that of A. G. Leacock's "Studies in the Life of St. Paul," which is based on Conybeare and Howson's "Life and Epistles of Paul":—

A.D.

- | | |
|-------|--|
| 3 | Birth of Paul at Tarsus in Cilicia. |
| 16-26 | Paul studies with Gamaliel at Jerusalem. |
| 26 | Returns to Tarsus. |
| 27-30 | Public ministry of Jesus. |
| 30-35 | Growth of the Christian Church; the Day of Pentecost; first miracles and first trials. |
| 35 | Paul comes to Jerusalem; the martyrdom of Stephen. |
| 35-36 | Paul persecutes the Church. |
| 36 | Conversion of Paul. |
| 36-38 | Paul goes from Damascus into Arabia for retirement. |
| 38 | Paul flees from Damascus to Jerusalem, and thence to Tarsus. |
| 38-43 | Paul at Tarsus. |

- 44 Barnabas brings Paul to Antioch to labor among the Gentile converts.
- 45 Paul and Barnabas visit Jerusalem to carry relief to the Christians in time of famine.
- 46-47 Paul at Antioch.
- 48-49 *First Missionary Journey*: Paul and Barnabas visit Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra and Derbe, and then return to Antioch in Syria.
- 50 Paul and Barnabas attend the "Council of Jerusalem," to consider the relation of Gentile converts to the Law of Moses.
- 51-54 *Second Missionary Journey*: Paul starts from Antioch and visits Cilicia, Galatia and Troas in Asia Minor. Crossing into Europe, he goes to Philippi, Thessalonica, Berea, Athens and Corinth. At Corinth Paul writes I and II Thessalonians. Leaving Corinth, Paul goes by the way of Jerusalem to Antioch, where he writes the Epistle to the Galatians.
- 54-58 *Third Missionary Journey*: Paul leaves Antioch and goes to Ephesus, where he remains three years. Paul writes I Corinthians and then goes into Macedonia. In Macedonia he writes II Corinthians and journeys on to Corinth, where he writes the letter to the Romans. Leaving Corinth, he goes by the way of Philippi and Miletus to Jerusalem, where he is arrested and sent to Cæsarea.
- 58-59 Paul in prison in Cæsarea. He has hearings before Felix, Festus and Agrippa; he appeals to Cæsar.
- 60 Festus sends Paul to Rome. While in prison he writes the letters to the Philippians, Philemon, Colossians, and Ephesians.
- 63 Paul is released from prison.
- 63-65 Paul visits Macedonia, Asia Minor, Crete, and possibly Spain. He writes I Timothy and Titus.
- 65 Arrest of Paul, probably at Nicopolis; he is taken to Rome and imprisoned; he writes II Timothy.
- 65 Paul is beheaded by Nero.

121. THE DESCENT OF THE HOLY SPIRIT. Pentecost was the fiftieth day from the beginning of the Passover. It was at first called the "Feast of Weeks," coming seven weeks, or a "week of weeks" after the Passover, and at the time of the wheat harvest. In the course of time Pentecost took on a more definite religious significance, commemorating the giving of the Law of Moses on Sinai. As in the Old Testament history, so here Pentecost represented the beginning of a new dispensation, the dispensation of the law of love through the outpouring of the divine spirit upon the waiting apostles. Pentecost has thus this double significance: in the Old Testament it

represents the beginning of the Hebrew nation; in the New Testament the beginning of the Christian Church.

wind . . . fire, symbols of the power of the Spirit's activity in the hearts of the Christian apostles, and of its spiritual and emotional effect upon them.

to speak with other tongues, probably ecstatic utterance of praise common in the early Christian Church according to I Corinthians XII-XIV. Nevertheless, Luke's apparent meaning is that the "other tongues" were foreign languages intelligible to hearers from the regions mentioned in the later sentences. The incident suggests a kind of integration of languages, as contrasted with the confusion of tongues recorded in Genesis XI.

122.8. *Parthians, and Medes, and Elamites*, Eastern peoples from territories beyond the power of Rome. These countries became the home of the Ten Tribes of Israel after the Fall of Samaria in 722 B.C.

9. *Mesopotamia*, the country between the Euphrates and Tigris rivers, was the temporary home of the Two Tribes of Judah after the Fall of Jerusalem in 586 B.C. Babylon thus became a Jewish center and, after the origination of the Babylonian Talmud in the fifth century A.D., shared the fame of Jerusalem as a seat of rabbinical learning and authority.

10. *Cappadocia, Pontus, Phrygia and Pamphilia*, provinces in Asia Minor.

12. *Cyrene*, a city in north Africa, founded by the Greeks in 631 B.C., and a center of Jewish population and culture.

strangers of Rome, people visiting Jerusalem, probably Jews who, following their importation to Rome by Pompey, were granted their freedom and the right of settlement in a district beyond the Tiber

13. *proselytes*, converts to Judaism.

PETER'S SERMON is composed of four sections:—(1) an explanation of Pentecost in the light of Old Testament prophecy; (2) proof that the Spirit of Pentecost is the living spirit of Jesus Christ whom God sent into the world; (3) testimony of the resurrection and ascension of Jesus; (4) a plea for repentance and faith in Christ and a promise of the continued outpouring of the Holy Spirit.

123. THE PRIMITIVE CHURCH. Peter and John were arrested, probably because their free speech, as that of unlearned men, offended the rabbinical authorities, especially the Sadducees, who disbelieved in a resurrection.

123-124. *Annas the high priest and Caiaphas*. Caiaphas was actually high priest at this time, but his father-in-law, Annas, who had been high priest until deposed by the Romans, was a person of great authority and was still recognized as high priest by the Jews. Jesus was taken before Annas for a preliminary examination before being sent on to the titular high priest, Caiaphas, for formal condemnation. Caiaphas was himself deposed by the Romans in A.D. 37.

124.1. *John and Alexander*, persons not definitely identified. John may have been Jonathan, the son of Annas.

125.7. *miracle of healing*. The cure by Peter and John of a man lame from his birth, who was laid daily at the Beautiful Gate of the Temple to beg, drew attention to them and attracted a gathering of people in Solomon's Porch, as is related in detail in Acts III, omitted from our text.

126.10. *Joses* or Barnabas, a prophet (see Acts XIII.1), who probably left the island of Cyprus, which seems to have been his native home, and went to Tarsus, the home of Paul, where both men attended the university and formed an intimate acquaintance.

ANANIAS AND SAPPHIRA. The sin here condemned is not primarily covetousness, but deceitfulness.
privy to it, aware of it.

127.16. *Solomon's porch*, the portico of Solomon where, it appears, Christians were permitted to meet for teaching and healing.

21. *the shadow*. Genuineness of faith is not incompatible with a certain admixture of superstition. Nevertheless, faith instinctively goes beyond the veil of symbolism with which the human mind shrouds all mystery.

128.2. *Grecians against the Hebrews*. The Greek-speaking Christians were in the minority in the Jerusalem church, and evidently their widows were openly neglected in preference to the widows of the Hebrew-speaking Christians. These Greek-speaking Christians were Hellenists, i.e., Jews familiar with Greek language, philosophy and culture. These Hellenists used the Greek Old Testament, the Septuagint, as their sacred scriptures, and were generous in their attitude toward the surrounding Gentile world. The outstanding Hellenist of the period was Philo, who was not a Christian but attempted a philosophical reconciliation of Moses with Plato. Naturally not all Hellenists became Christians; but the names of Stephen and Philip, and later Barnabas and Apollos, show their readiness to accept Christianity and their worth as missionaries of the Christian Gospel. They prepared the way for Paul, and with him accomplished the great task of bridging the gap between Christian Judaism and Gentile Christianity.

PERSECUTION. The remainder of Chapter VIII, not included in our text, relates the missionary activity of Philip in Samaria, which is the territory immediately north of Judæa. The persecution resulted in the spread of Christianity throughout this region and beyond it into Asia Minor and the West. The death of Stephen, the first Christian martyr, recorded in Chapter VII, marks a decisive turning point in Luke's narrative.

22. *Saul*, later Paul the great missionary to the Gentiles.
his, Stephen's.

129. THE CONVERSION OF SAUL. This event, in a sense, marks the beginning of the history of Christianity. This new apostle, who was an educated man, probably a member of the Jewish Sanhedrin, a Roman citizen born in the city of Tarsus in Asia Minor, and thoroughly familiar with Gentile customs and culture as well as with the Old Testament and the life and teachings of Jesus, soon became the leading spokesman and representative of Christianity among the people of the outside world.

130.2. Ananias, very probably the leader of the Christian community in Damascus. There is a tradition that he was later consecrated Bishop of Damascus by Peter, and honored his office by a martyr's death.

131.17. Grecians, Greek-speaking Jews, i.e., Hellenists who in this case had become Christians. See note above.

THE DISCIPLES CALLED CHRISTIANS. This incident marks another step forward in the movement of Luke's narrative. Antioch in northern Syria, situated on the Orontes River about 15 miles from the Mediterranean Sea, occupied a high place of rank as the third city in the Roman Empire, with Alexandria in Egypt as second to Rome.

132. A CHURCH MEETING AT JERUSALEM. The Church Council to which Paul was here invited took place immediately after the apostle's return from his first missionary tour, on which he was accompanied by Barnabas, a Hellenist Christian from the island of Cyprus; Paul had become acquainted with him either at Tarsus, or in Jerusalem at the home of Mary, the mother of John Mark, the writer of the Second Gospel, to whom Barnabas was related. The importance of this council for the progress of Christianity can scarcely be overestimated. According to Galatians II.1-10, which is very likely Paul's own account of the circumstances which necessitated the council, the time had come when the Christian leaders must determine which were to be the essential, and which the incidental requirements for membership in the society of Christian believers. The conference ended favorably for the cause of Gentile Christianity in a compromise acceptable to both parties.

133.24. James, the brother of Jesus. James the brother of John had before this been killed by Herod (see Acts XII.1-2).

28. as it is written. The reference is to Amos IX.11-12.

134.2. sentence, opinion. Latin *sententia*.

6. things strangled and from blood. This was in accordance with the Law of Moses, which directed that the blood should be drained out of meat before it was eaten. The Jews still observe this mandate, and such meat is called "Kosher" or pure. Some Christian sects also abstain from meat containing blood, but in general this precept of James has been regarded as part of a compromise, adopted

by the church in a time of transition, which has no relevance to modern conditions of life.

135. PAUL AND SILAS IN PRISON. This incident took place in Philippi, the first city in Europe to receive the Gospel through the ministry of Paul. Paul reached Philippi in Macedonia from Samothracia and Neapolis, the former an island in the Ægean Sea, the latter the Macedonian seaport where Paul and Silas landed in their journey from Troas in Asia Minor. Philippi is therefore looked upon as the door through which Christianity, in its progress westward, entered Europe to become the religion of the great empire of the West, and in turn the mother of western civilization.

4. *spirit of divination*, clairvoyance, as that of mediums. The girl recognized in Paul and Silas ministers or dispensers of a greater divine power than her own, and, it may be assumed, readily yielded to the influence of the Gospel and abandoned her work of sooth-saying.

15. *magistrates*, Roman "duumvirs," local officers of rank similar to that of the consuls at Rome.

136. PAUL AT ATHENS. Paul now leaves Macedonia and enters Achaia. Although Corinth was the political capital of Achaia, Athens remained, as in the golden days of the past, the typical Greek city of culture, learning, and religion. The city was full of philosophers, artists, and temples. Like Alexandria, Antioch and Tarsus, it was the seat of a great university, at this time the most renowned of them all.

22. *idolatry*. Athens was a city of gods and altars. These altars or shrines must have been works of art which today would be revered for their beauty, if not for the religious conception of which they were symbolical. To Paul, a strict monotheist of the Hebrew type, these images represented idolatry rather than art.

24. *in the market daily*. The market-place or "Agora" was the place of daily meeting. Here Socrates had sat discussing moral problems with the youth of Athens. Here in Paul's day the Epicureans and Stoics met to argue and to expound their doctrines.

25. *the Epicureans and the Stoics*, two schools of philosophy. The former was composed of the followers of Epicurus, with whose view of a mechanical universe and of the pursuit of pleasure as the highest aim of life, Paul could not have been in sympathy. The latter was the school of Zeno of Citium, who taught a type of pantheistic philosophy which approximated monotheism, and who, though a fatalist, believed the universe to be under the direction of a Divine Reason or Logos, and extolled the virtues of self-control and piety—a philosophy with which Paul, because of his own early Pharisaic training, would naturally have much in common.

137.3. Areopagus, the "hill of Ares," or "Mars' Hill." This place of eminence, situated west and within easy view of the Acropolis,

was the seat of the Athenian principal court and between sessions a favorite center of gatherings for social and public discussion.

11. *too superstitious*, American Revised Version: very religious.

12. *TO THE UNKNOWN GOD*. Both Revised Versions: To an unknown God. The existence of such an altar is attested by ancient Greek writers. Philostratus wrote: "It is more prudent to speak well of all gods, especially at Athens, where altars are erected even to unknown gods." The tact with which Paul enters upon his discourse, and the quotation from the Greek poet which he makes in the course of his argument, are evidence of the apostle's general culture and of his gift of oratory.

26. *For we are also his offspring*. This quotation is from the Cilician poet Aratus. Aratus was a Stoic whose conception of God, though pantheistic, offered certain points of contact for Paul, who wished here particularly to emphasize the certainty of the existence of God and the intimacy of his relationship with men.

28. *Godhead . . . gold*. Since man, being essentially of spiritual nature, is the creature of God, God the creator must himself be spirit.

138.7. *Dionysius the Areopagite*, a member or officer of the Areopagus. See note above.

10. *Corinth*, the capital and commercial city of Achaia, situated on the Corinthian isthmus, which served as a thoroughfare of commerce between Italy and Asia Minor. The wealth of the city and its contact with the outside world had a serious effect upon the ideals and morals of its people. Paul remained in the city for a year and a half working at the tent-making trade in the home of Aquila and Priscilla.

11-13. *Aquila and Priscilla*, Jewish Christians, expelled from Rome by an edict of Claudius (c. 50 A.D.), and making their residence in Corinth. When Paul left Corinth for Ephesus these Christian helpers went with him. A little later they made a visit to Rome, where Paul again met them upon his arrival in the imperial city. Later they found their way back again to Ephesus, where Paul, in the days of his last imprisonment (II Timothy IV.19; see p. 196) sends them his personal greetings. Everywhere, it appears, Aquila and Priscilla opened their home as a meeting place for the early Christians and for the preaching of the Gospel.

12. *Pontus*, part of a Roman province, east of Bithynia and south of the Black Sea.

139. *DIANA OF THE EPHESIANS*. After leaving Corinth Paul concluded his second missionary journey with a short visit at Ephesus, accompanied by Aquila and Priscilla. Then, after going to Jerusalem to fulfil a vow which he had probably made as a thank-offering to God, he first returned to Antioch, and then, beginning his third missionary tour, journeyed westward by the northern route through Galatia and Phrygia, and came back to Ephesus, where he remained for about two years and a half. It was during this stay

at Ephesus that the incident related in our text took place. Diana was originally an Asiatic nature deity, later identified with the Greek goddess Artemis; her temple at Ephesus was the seat of an Asiatic cult of gross nature worship, and, because of its architectural magnificence, was one of the wonders of the ancient world.

141.1. *James*, the brother of Jesus, and by this time the head of the Jerusalem Church. See p. 133 and note thereon.

14. *a vow*, undoubtedly the Nazarite vow of special dedication and thanksgiving.

15. *be at charges with them*, share the expenses of the necessary sacrifices. It was usual for pious Jews, who had means, to assist men taking the Nazarite vow in this way, and to join with them in the formal ceremonies of purification.

142.2. *Trophimus*, a Gentile convert from the city of Ephesus.

3-4. *brought into the temple*, i.e. within the sacred enclosure, entrance to which was forbidden to Gentiles on pain of death. See note on *the Temple* above.

5-6. *out of the temple*, so as not to profane it by the shedding of Paul's blood; they intended to kill him.

8. *chief captain*, the Roman military tribune in command of the garrison kept in the Castle of Antonia to repress incipient rebellions and other disturbances, which were not uncommon about the Temple on account of the large numbers of Jews flocking thither from all parts of the Roman world.

9. *centurions*, Roman officers, each in command of a hundred men.

10. *ran down*, by the steps from the Castle of Antonia, communicating with the Temple enclosure. See note on *Jerusalem and the Temple* above.

17. *castle*, of Antonia, already mentioned.

24. *Canst thou speak Greek?* The chief captain was evidently a Greek (his name Claudius being adopted on his receiving Roman citizenship), and Paul spoke to him in his own language.

26. *four thousand men*. The Sicarii, or assassins, were the extremists among the Jewish party known as the Zealots. It is said that these men secretly assassinated prominent Jews who were reported to be on friendly terms with Rome. They fomented many insurrections, including one led by an Egyptian Jew who escaped when the procurator Felix crushed the rebellion. It is evidently to this Egyptian that the chief captain refers in his question.

33. *Hebrew*, i.e. Aramaic. Classical Hebrew had by this time gone out of use as a spoken language and was known only to people of special education, such as the scribes.

143.1. *fathers*. Paul is addressing himself particularly to the rabbis and the members of the Jewish Sanhedrin. Paul's account of his conversion may be compared with that given on pp. 129-130.

144.25. *bound him with thongs*, i.e. stretched him out ready for scourging, a cruel beating which was administered to criminals, and which not infrequently resulted in death.

27. *a Roman*. Cicero said: "To fetter a Roman citizen is a crime, to scourge him a scandal, to slay him parricide." It was one of the privileges of a Roman citizen that he could not be examined by torture or treated as a slave or non-Roman might be.

33. *this freedom*, i.e. the rights of citizenship, which were frequently sold under the Emperor Claudius. The phrase in our text (which is that of the Authorized Version) has given a popular novel its title. The Revised Version translates more correctly "this citizenship," and Paul's reply, "But I am a Roman born."

145.3. *Ananias*, high priest 47-59 A.D. "His rapacity and violence were notorious."

15. *I am a Pharisee*. Paul's life was in imminent danger, and he made use of a permissible strategy in order to divide his antagonists and at least gain time. He also made it clear to the chief captain that these men who would condemn him were themselves in violent disagreement regarding the essentials of their own faith. The Sadducees were an official, conservative party, consisting mainly of the high priestly houses and their supporters, who held to the Law of Moses, and, according to Josephus, believed that the soul perished with the body. The Pharisees laid more stress upon the teaching of the Prophets, the expectation of a Messiah, and the belief in a life after death. See p. 26 and note thereon.

146.4. *Jews banded together*, probably the "Sicarii," or assassins among the party of the Zealots, referred to above.

16. *Paul's sister's son* may have been a student in a rabbinical school at Jerusalem, following the example of Paul's own career in preparation for his life work.

147.15. *Felix the governor*. Felix was procurator of Judæa from A.D. 52 to about 58; his official residence was at Cæsarea. The brother of an imperial favorite, Felix administered Judæa with rapacious cruelty; Tacitus says of him that "through savagery and lust he exercised royal authority with the mind of a slave." He was recalled about 58 A.D.

16. The *letter* of Claudius Lysias to Felix is an interesting literary document. It ably presents the Roman point of view, and it will be noted that it sets forth his own part in the affair in a somewhat more favorable light than he deserved.

19. *an army*. Revised Versions: the soldiers.

30. *Antipatris*, a city founded by Herod the Great.

33. *the governor*, Felix.

148.3. *Cilicia*, a minor province which, together with Judæa, was under the rule of the legate or governor of Syria.

5. *Herod's judgment hall*, a palace and fortress built by Herod

the Great at Cæsarea as a place of residence for the Roman procurator.

149.9. *the council*, the members of the Sanhedrin, whose condemnation of Paul was a foregone conclusion. As a Roman citizen, Paul exercised his right of appeal to the Emperor at Rome.

AGRIPPA, Agrippa II, the last of the Herods. He was at this time living with his sister Bernice, who became notorious for her dissolute character. Agrippa was called in as an expert in Jewish law for consultation as a matter of politeness, but had no judicial authority over Paul.

14. *I think myself happy*. This speech is Paul's "apologia pro vita sua," his confession of faith to the world. From the literary point of view it is a masterpiece and has served as an example for centuries to students of the art of persuasion. Paul begins with a well-turned compliment to the reputation of Agrippa, who succeeded in combining strict Judaism with good relations to the Roman government. As to his position and family see the table of the Herods at the beginning of the Notes.

151.21. *Almost thou persuadest me to be a Christian*. Both Revised Versions: With but little persuasion thou wouldest fain make me a Christian. Agrippa ironically suggests that Paul was taking a short cut to convert him to Christianity. Paul's reply ingeniously gives Agrippa's phrase another turn. The "both almost and altogether" of our text and the Authorized Version are more accurately translated by the Revised Versions "whether with little or with much."

152. *PAUL AT ROME*. The story of the journey of Paul and his shipwreck on the way is omitted from our text. Paul is arriving at Rome. His appeal to Cæsar has at last brought him to the city in which he had hoped he would some day preach the Gospel. With the realization of Paul's aim and purpose the Book of the Acts comes to a rather abrupt close. But it does not end until the reader is taken with Paul into the imperial city, is introduced to his prætorian guard, and is made acquainted with the apostle's opportunity and plan of preaching the Gospel in his prison home.

3. *Castor and Pollux*, the twin sons of Jupiter, and the tutelary gods of seamen and sailors.

Syracuse, the capital of the island of Sicily, at that time a Roman province.

4. *fetched a compass*, i.e., sailed about in a circle or semi-circle.

5. *Rhegium*, an ancient Greek colony situated on the Italian straits of Messina not far from the "dreaded rock of Scylla and the whirlpool of Charybdis."

6. *Puteoli*, a seaport on the north shore of the Bay of Naples, where the corn-ships from Alexandria unloaded their cargoes. From this point there was a good road to Rome.

10. *Appii forum*, Revised Versions: the Market of Appius, 43

miles directly south of Rome on the famous Appian Way which led out of the city toward points of communication with the East.

11. *The three taverns*, a well-known halting place at crossroads, 33 miles from the imperial capital.

153.14. *Esaías*. Isaiah, VI.9-10.

27. *two whole years*. During this time Paul busied himself preaching the Gospel among those who came to hear him at Rome, and writing letters to the Christians in the churches in Macedonia and Asia Minor.

156. *TO THE THESSALONIANS*. The church at Thessalonica (modern Salonika) was founded by Paul, during his second missionary journey in company with Timothy and Silas. Compelled by Jewish antagonism to leave the city, Paul continued his journey to Berea, and thence to Athens. A little later, Timothy was sent by Paul to Thessalonica, while Paul himself set out for Corinth. Timothy brought good news to Corinth from the Thessalonian church, whereupon Paul wrote I Thessalonians to congratulate them upon their Christian steadfastness, and to cheer and console them with the message of the Second Coming of Christ. The letter had unexpected and unintended results; it led not merely to religious enthusiasm, but to an excess of it involving neglect of the daily duties of life. Six months later Paul sent another letter to remind the Thessalonian Christians that those who await the coming of Christ must not indulge in disorderly lives, and that "if any would not work, neither should he eat." He commended to them his own example of not eating any man's bread for nought, but of working night and day that he might not be a burden to anybody.

ARE ASLEEP. The Thessalonians were apparently concerned about those converts who died before the Second Coming of Christ, which was immediately expected. They asked: What part will those believers in Jesus, who have passed into the life beyond, have in the Second Coming? How can the return of Christ benefit those who are no longer here?

27. *prevent*, go before, or have an advantage over. Both Revised Versions: precede.

157.8. *times and seasons*. Paul makes no claim of certainty concerning Christ's return except to say that it will take place in the near future. Later in life Paul changed his attitude somewhat upon the question of the Second Coming. In Philippians I.21-23, for example, he speaks, not of the coming of Jesus, but of his own departure in order to be with Christ. J. E. Symes in "The Evolution of the New Testament" says:—"It seems clear that at the time when the Apostle wrote to the Thessalonians, his mind was still dominated by the expectation of a very speedy return of Christ with Apocalyptic surroundings. In the Epistles to the Corinthians this belief is still implied, but it holds a less prominent place than in the

earlier letters, while in Paul's later Epistles the expectation has almost or quite disappeared."

33. *warn them that are unruly, comfort the feebleminded.* Both Revised Versions: admonish the disorderly, encourage the faint-hearted.

158.6. *the Spirit, the Holy Spirit.*

prophesyings, not predictions, but preaching or possibly the inspired utterances not unusual in times of religious excitement.

8. *appearance*, form (R.V.). The Greek admits of both meanings.

9. *spirit*, the rational principle in man, by means of which he enters into fellowship with God.

10. *soul*, the life principle, the moral and emotional nature of man.

TO THE GALATIANS. The message of Paul to the churches of Galatia, a province of Asia Minor, was in substance an interpretation of the relationship of the Gospel to the ancient Mosaic Law. It must always be remembered, as Symes points out, that the earliest Christians were Jews, not merely by race, but also in religion. They were circumcised; they kept the Law of Moses; and when they were within the reach of Jerusalem they attended the Temple services. They were, in short, a sect or guild of Jews who had added to Judaism certain new elements, especially the belief that Jesus was the promised Messiah; that He had risen from the dead; and that He would shortly return to judge the world. The transition of Christianity from this earlier phase to that of a world religion was necessarily one of some difficulty, and Paul, who was the leader in the new development, narrates in the first part of this Epistle the obstacles he had encountered, not only from false brethren, but from some of the leaders of the Jewish Church, including the apostle Peter, whom he withstood to the face "because he was to be blamed" for refusing to eat with Gentiles. By some of these adherents to the Judaizing party in the early Church, the Galatians had been influenced, and the first part of the Epistle is devoted to proving that the disciples of Christ are not servants of the Law, but sons of the Father. He exhorts them, therefore, "to stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage," but at the same time, he warns them that freedom from the Law must not be taken as an excuse for license. The apostle's view is thus presented in this two-fold aspect: On the one hand, he stands unequivocally for the religious freedom of the Christian from the bondage of legalism through the regenerative power of the Gospel which offers, not a rule of conduct, but the necessary incentive and strength for the attainment of godly character; on the other, he contends against the so-called Antinomian heretics whose adherents maintained that the doctrine of free grace, by lifting men above enslavement to the law, set them also above all moral obligation involved in social and

civil life. Paul makes clear that Christian liberty is not lawlessness; it is not spiritual anarchy, but a well-ordered life under direction of a new impulse and ideal. Fear of external dominion and dread of failure give way to the reign of an enlightened and quieted conscience and to the incentive of love. In short, the spirit of man, touched by the spirit of God, and thus purified and inspired, rules from within, subduing carnal desires and unworthy ambitions, and conforming human conduct to the higher law of man's spiritual nature, which is the true law of God and of life. This is Paul's doctrine of Christian liberty throughout all of his letters and is for this reason worthy of special note.

159. THE CALL TO FREEDOM. Paul offers the Galatians four suggestions for the advancement of the ideal of Christian liberty: (1) let love save them from the lower impulses of the pure animal nature; (2) let the spirit of liberty prompt them to moral activity and service; (3) let there be tolerance and forgiveness for those who are weak and fail; (4) let it be remembered that man, in his conduct as well as his nature, is subject to the laws of God's universe: whatsoever a man soweth, that shall he also reap.

29. witchcraft. Revised Version: sorcery. Recourse to witches or wizards had been already forbidden in the Old Testament. Isaiah VIII.19: "Seek not unto them that have familiar spirits, and unto wizards that peek and that mutter: should not a people seek unto their God?"

hatred, variance, emulations. Revised Version: enmities, strife, jealousies.

30. seditions, heresies. Revised Version: factions, divisions.

161. TO THE CORINTHIANS. Corinth, situated on the narrow isthmus which joins Macedonia and Achaia, formed a connecting link between Asia Minor and the West. Though Athens was the educational and cultural center in this Greek province of the Roman Empire, Corinth was its capital city, the city of its government and commerce. It had two seaports: Lechæum, on the Adriatic toward the west; Cenchræa, on the Ægean toward the east. It was the seat of the worship of the goddess Aphrodite, a cult of lawlessness and immorality. Paul founded the church at Corinth on his second missionary journey, and remained in the city for a year and a half. See p. 138 ("The Apostle to the Gentiles") and note thereon. The Corinthian Church was steadily confronted with two problems: (1) the immoral influences incident upon the commercial and social life of a wealthy city; (2) religious factions, natural among a people of a philosophical and disputatious mind. Of these factions there were four: The followers of Paul; the party of Apollos; the disciples of Peter; and the self-avowed followers of Christ.

The occasion of the Corinthian correspondence was as follows: Paul was in Ephesus on his third missionary journey when a letter

arrived from the Corinthian Church asking for information regarding questions of social and church polity. He at once wrote I Corinthians from Ephesus, where, in the meantime, he was having special difficulties with the Ephesians. At this time he may have gone to Corinth in order to help the Christians there out of their difficulties, or he may have sent Timothy; in either case the visit ended unfortunately. This brought sorrow to Paul, a sorrow which became acute when the Corinthian Church permitted some of its members to oppose openly Paul's right to Christian apostleship. Paul then sent another letter, carried by Titus; this letter may have been II Corinthians X-XIII, which is by some authorities considered to have been misplaced in our text. In the meanwhile Paul had himself been ill in the city of Ephesus. Upon his recovery he went to Troas, waiting for the return of Titus, and in great anxiety over his delay. After waiting for some time Paul went on to Macedonia, where he met Titus, who brought good news from the Corinthian Church, whereupon Paul wrote II Corinthians I-IX, or, as some still think, the whole of the Epistle as it is printed in our Bibles.

162.16. *foolishness of preaching*, an ironical expression: foolishness, as they suppose. Yet it accomplishes more than signs sought by the Jews and the wisdom sought by the Greeks, for it saves men and nations.

18. *stumblingblock*, because the Jews looked for a triumphant and not a crucified Messiah; the cross was a sign of ignominy among both the Jews and the Romans. Among the Greeks generally the story of Jesus brought only the response of a jest or a sneer, for it seemed to them a foolish tale.

163.7. *when I came*, refers to Paul's visit to Corinth about five years before this time.

10-11. *Jesus Christ, and him crucified*. Paul's apostolic career has been divided into four periods, in each of which there are prominent doctrines. As we have already noticed, the Second Coming, which is prominent in the earliest epistles, is now passing into the background; in all four periods the Resurrection, the Incarnation, and the Crucifixion appear, though with difference of emphasis.

11-12. *fear and . . . trembling*, burning anxiety, over-powering earnestness.

18-19. *princes of this world*, "the men of light and leading." (Dods.)

164.4-5. *comparing spiritual things with spiritual*. American Revised Version: combining spiritual things with spiritual words, or (margin) interpreting spiritual things to spiritual men. In modern phrase: interpreting spiritual truths spiritually, or to spiritually-minded men.

5. *the natural man* the unregenerate man, the man in whom the

spirit of God has not awakened the desire for the higher life of fellowship with God. According to Paul the natural man is not necessarily the wicked man, but the unawakened, unregenerate, undeveloped man who has not yet come to himself, has not yet entered into his spiritual birthright.

THE GREATEST OF THE VIRTUES. This chapter, one of the greatest in the Bible, is the climax of Paul's reply to a question of special concern to the Corinthian Christians, the question of spiritual gifts. The faith to work wonders, prophetic or inspired utterance of divine truth, tongues or the gift of spiritual discernment and interpretation, are gifts to be prized and exercised, but the greatest of all gifts of God to men, is a heart of human sympathy, charity and love. "Passing from the previous chapters with their tale of faction and scandal and shame to this passage with its description of Christian love is like passing from the enchanted ground of 'Pilgrim's Progress to the Land of Beulah within sight of the Celestial Gate.'"

12. *tongues*, gift of interpretation, or powers of ecstatic utterance.

13. *charity*. The Revised Version translates Love, which is truer to the meaning of Paul. It denotes more than almsgiving or a kindly tolerance; it signifies that kindly sympathy with their need which leads to self-sacrifice in their behalf.

14. *tinkling*. Revised Version: clanging. Century Bible: "instruments of unpleasing and inarticulate noise. Love would seek the good of others by interpretation."

16-17. *remove mountains*, a mere show of power without a worthy motive of human interest and affection.

21-22. *vaunteth not itself*, is not given to demonstrativeness or display.

165.8. *through a glass*, literally, mysteriously or in a riddle, i.e., through the use of symbolism. Speech is itself symbolical and metaphorical and can only hint at the wealth of thought and soul which lies behind it. So with our conception of the purposes of God toward his children. Love opens the way to all true knowledge.

IMMORTALITY IN CHRIST. In this great resurrection chapter four lines of thought are presented: (1) The Apostle lays stress upon the historical fact of the resurrection of Christ; (2) general disbelief in the resurrection of the dead will ultimately lead to disbelief in Christ's resurrection, for we shape the history of the past by the facts of our inner experience and beliefs; (3) the meaning and effect of Christ's resurrection for us; (4) an explanation of the manner of the resurrection of the dead.

Paul's doctrine of the resurrection differs both from that of the ancient pagan philosophers (e.g., Socrates and Plato) and from the teachings of the Old Testament. As compared with the pagan philosophy, which taught only the immortality of the soul, Paul believed in the resurrection of a spiritual body, which, though not of the nature of the present material body, is to be, like the present

natural body, a mark of identity, and is to be under the constant and complete influence of the immortal spirit. As compared with the Old Testament conception of immortality, which was of a very late development and never attained a place of great importance in the thought of Old Testament writers, the teaching of Paul was definite and based upon the fact of the resurrection of Christ. Two great teachings of the Old Testament, indeed, prepared the way for Paul's doctrine of the resurrection: (1) a belief in the unfailing justice of God which requires the future for its complete vindication (see Century Readings in the Old Testament, pp. 208-209; Ezekiel XXXVII); and (2) the deeper and still more potent conviction that fellowship with God, which is the very essence of the religious life, cannot be interrupted by the mere event of death; belief in an eternal God (though this belief did not develop until late in Israel's history) implied eternal life for those who entered into, and remained in fellowship with God.

22. *Cephas*, Peter; see pp. 88 and 117.

23. *above five hundred brethren*, on the mountain in Galilee. See p. 92.

26. James, the brother of Jesus, who became a leader in the Jerusalem church.

27. *born out of due time*, suddenly converted and enlisted as an apostle without the more gradual training of the Twelve.

166.28. *the end*, of the present dispensation or era; thereafter Christ will reign supreme.

32. *the last enemy*. "The first enemy of Christ and of Christians is the devil, who was conquered by Christ on the Cross; the second is sin, which, through the grace of Christ, is conquered by Christians in this life; the third is death which, as the last of all, will be conquered at the Resurrection" (Dummelow). See Revelation XX.14, p. 212 and note thereon.

167.6-7. *baptized for the dead*, according to a custom, not now practised or understood, whereby at the death of an unbaptized person, another accepted a vicarious baptism in his behalf.

18. *Thou fool*. Revised Version: Thou foolish one.

23. *his own body*. Revised Version: a body of its own.

26. *celestial bodies*, perhaps the heavenly bodies, but more likely angels, as contrasted with "bodies terrestrial," creatures of the earth.

168.2-3. *natural body*, the body of our perishable nature, as contrasted with the spiritual nature of man, which is divine and immortal.

169.1. *not after the Lord*. Paul is here speaking for himself and does not claim special divine inspiration in the utterance of these words.

3. *after the flesh*, in the things of temporal worth.

6. *devour*, make financial gain out of.

7-8. *as concerning reproach*. Revised Version: by way of disparagement.

15. *forty stripes save one*, a punishment of Jewish custom.

16. *with rods*, the Roman custom of scourging criminals, though not, except in rare cases, Roman citizens.

16. *stoned*, in the city of Lystra, on his first missionary journey.

27. *and I am not weak*. Paul shares sympathetically the sufferings of his Christian followers.

28. *burn not*, with indignation.

170.2. *Damascus*, the capital of Syria, whither Paul went to persecute the Christians; he remained there for a short time after his conversion to preach the Gospel, and after his visit in Arabia, he worked there again until driven from the city.

3. *Aretas*, a prince and ruler of Arabia from 9 B.C. to 40 A.D.

7. *It is not expedient for me doubtless to glory*. R. V.: I must needs glory, though it is not expedient. The Corinthian Christians, through their questioning attitude with regard to the apostleship of Paul, drive him, against his own wishes, to establish his claim, and therefore to boast of his own work. Note how the two strange experiences are linked together: the vision of the spirit, and the thorn in the flesh.

8-9. *I knew a man*. Paul is of course referring to himself.

9-10. *whether out of the body*, an experience of spiritual ecstasy in which all knowledge of the senses temporarily gave place to an overpowering consciousness of God. This experience reveals Paul the mystic.

23. *a thorn in the flesh*, some sort of physical malady. "Certain authorities, like Lightfoot, e.g., suggest epilepsy; others, like Farrar, ophthalmia; and Ramsay holds that it was malarial fever" (Dummelow).

172. *THE EPISTLE TO THE ROMANS* greatly influenced the theology of Augustine, Anselm and other Fathers. From the time of Luther and Calvin, it has been specially beloved by Evangelical Protestants, who find in it support for their views as to the Atonement, while the Calvinists claim some of its sentences as plainly on their side. (Symes.)

173. *JUSTIFICATION BY FAITH*. In the first paragraph Paul addresses himself to his hearers and presents the Christ of his Gospel message; in the second and third paragraphs, he writes of his hope at some early time to preach the Christian Gospel in the imperial city of Rome. The passage comes to a natural climax in the last two sentences, which may be taken as the theme of the letter. The key words, which go far toward setting forth the whole theology of Paul, are these: (1) Gospel, or good news of salvation through Christ; (2) Power, the Greek "Dynamis," of which our word dynamite is an English derivative; (3) Righteousness, a term

representative of the whole character of God as revealed in his just and fatherly dealing with historic Israel; (4) Faith, "man's hold on the character of God," his trustful acceptance of, and fellowship with God.

175. NO CONDEMNATION. This chapter marks a transition, in the development of the apostle's theme, from man's state of bondage to the law, to a life of liberty and peace. It represents the struggle of man's nobler nature to be free from the lower human and animal impulses. Paul believes the struggle to be in vain without the aid of the divine power which comes through faith in Christ.

24-25. carnally minded . . . spiritually minded. This antithesis is common in the teachings of Paul. He did not believe that the body was in itself the source of evil (see Romans XII.1, p. 178); on the contrary he teaches here that evil thinking is the cause of man's degeneracy. Sin is the enslavement of the mind to a natural, a material world; more specifically, it is man's consent to think in terms of the needs and desires of the flesh.

176.17. sons "denotes dignity of heirship" (Westcott).

17. adoption, a term borrowed from Greek and Roman law, "denoting affiliation from another family or status."

17. Abba, the Aramaic term for "father." It was probably the word used by Jesus in his discourses, and in private among his disciples. It was used by him in his prayer at Gethsemane; see p. 80.

33. creation groaneth. Nature, as well as the mind of man, demands a larger and fuller life. The whole created world awaits the touch of God, and the day of its deliverance from sin and imperfection.

178.1. As it is written. The reference is to Psalm XLIV.22.

A LIVING SACRIFICE, as contrasted with the slain sacrifice of the Old Testament dispensation of the law. This chapter is a compendium of practical suggestions upon the subject of Christian character; it marks the dividing line between the doctrinal and practical sections of the letter. It is a call (1) to consecration; (2) to the use of God's spiritual gifts; (3) to a life of love.

13. conformed, fashioned.
world, literally, "æon" or age.

25. prophesy, inspired utterance, spiritual discernment.

26. ministry, practical service.

179.2. simplicity, without thought of self; Revised Version: with liberality.

4. dissimulation. Revised Version: hypocrisy.

23. coals of fire, "melt him into shame, as a furnace melts metals."

THE HIGHER POWERS. This chapter deals with the duties of the Christian toward the state. The apostle counsels obedience to the social order; rebellion against the state is, under the circum-

stances, unchristian. For the time being God has given the rule of the Christian world over to the Roman nation; He will judge it if it fails to give a just account of its sacred trust.

26. *but of God*, that has not its origin in God Himself.

180.2. *damnation*. Revised Version: judgment.

8. *revenger*. Revised Version: avenger.

9. *wrath*, God's anger against sin and evil.

12. *tribute*, taxes which all dependent provinces were accustomed to pay.

15. *custom*, ordinary taxes.

fear, obedience to the uttermost, and with a sense of responsibility.

181. *OF DAYS, MEAT AND DRINK*. These chapters are a lesson in Christian sympathy and toleration. Being a Christian does not consist either in fasting, in eating, or in observance of holy days; nor is it the Christian's prerogative to criticize the sincere and conscientious conduct of others, causing them to stumble. Let every Christian believer enjoy his own liberty in Christ, and grant others the same privilege. In the preceding chapters Paul has spoken against moral excess and shallowness of life; here he approaches the same question from the opposite point of view, and warns against narrowness, bigotry and the spirit of intolerance.

10. *one day above another*. Observance of holy days is not in itself a service to God, though it may be helpful to the individual believer. Paul does not recommend either observance or non-observance, but insists on Christian liberty.

182.9. *the kingdom of God*, the Messianic kingdom of the reign of Christ among men.

10. *righteousness*, right living, fair dealing with our fellow-men.

22. *damned*. Revised Version: condemned.

184.32. *bowels and mercies*. Revised Version: tender mercies and compassions.

185.20. *Euodias* and *Syntychē*, two women of serious difference of opinion regarding questions of Christian doctrine and conduct.

22. *yoke-fellow*, perhaps a proper noun, used by the apostle in a play upon the word "Synzygos," as is the case with "Onesimus" (in the letter to Philemon) which means serviceable. Some students, however, think the yoke-fellow to have been Epaphroditus, intimate companion and helper of Paul.

24. *Clement*, otherwise unknown; not to be confused with Clement of Rome who lived a generation later.

186.25. *Macedonia*, the province of northern Greece, where Paul entered Europe from Asia on his second missionary journey.

27. *Thessalonica*, an important city of Macedonia; modern Salonika.

187. *PHILEMON*, a resident of the city of Colossæ in the Phrygian province. He had at some previous time become a convert to Christianity under the preaching of Paul, and had become a man of distinction in his own community.

8. *Timothy*, an early disciple of Paul, probably converted to Christianity during Paul's first missionary journey through Lystra, a city in Asia Minor, which was Timothy's home. He was the son of Greek-Jewish parentage. His mother Eunice and his grandmother Lois are mentioned as converts to Christianity in the correspondence of Paul. Timothy accompanied Paul on his second missionary journey into Macedonia, and later returned to Ephesus, where he was Paul's helper during his work in that city on his third missionary tour. At the time of this letter Timothy is with Paul in Rome and sends his greetings to Philemon with those of the Apostle.

10. *Apphia*, a Christian woman, very probably the wife of Philemon.

Archippus, very likely the son of Philemon. He was a Christian worker, perhaps an evangelist, in the region of Laodicea.

26. *Onesimus*, the run-away slave of Philemon, whom Paul is returning with this letter in the care of Tychicus, an assistant of Paul and the carrier of the letter to the Colossian Church of which Philemon is a member. Onesimus had made his escape from his master and come to Rome, where he came under the influence of Paul, whose counsel he may have sought in his desperate need.

188.25. *Epaphras*, is mentioned at the end of the Epistle to the Colossians as "one of you."

26. *Marcus*. Revised Version: Mark, probably John Mark, the writer of the Gospel.

Aristarchus, mentioned in Colossians as "my fellow-prisoner." He was a native of Thessalonica and the companion of Paul on his voyage to Rome.

Demas is mentioned below in II Timothy IV, p. 195.

Lucas. Revised Version: Luke; the Evangelist and author of the Acts of the Apostles.

189. *COLOSSIANS*. Colossæ was a city in western Asia Minor where Paul had worked during his third missionary journey; it was in what was then called the province of Asia.

190. *EPHESIANS*. See "Diana of the Ephesians," p. 139 and note thereon.

191.26. *whole armor of God*, a figure of speech borrowed from Roman military life. The most important parts of the armor were the girdle, the breast-plate, the shield, the helmet, the sandals and the sword.

192.21. *Tychicus*, one of Paul's loyal ministers who carried his letters from church to church in Paul's later missionary days.

194. *PAUL'S COUNSEL TO WOMEN* should, of course, be taken in relation to the oriental civilization in which he lived. Symes says: "In theology Paul was a great revolutionist, but in all social and political matters his instincts were conservative, and he was very anxious that the religion which he taught should not be associated with attacks upon existing institutions and conventions. He upheld the authority of the Roman Government. He acquiesced in the existence of slavery, even appearing to give a certain amount of sanction to this horrible system, which seems to us so opposed to the Christian spirit. Similarly, he would not encourage the emancipation of women from that subordinate place which they occupied in oriental countries."

18. *child-bearing*, "keeping faithfully and simply to her allotted sphere as wife and mother."

THE LAST WORDS OF PAUL. Paul's earnestness is intensified by the thought of his impending trial and his anticipation of its unfavorable outcome. This letter is the last extant message from his hand.

23. *in season and out of season*, "take opportunity, or make it."

195.1. *with all longsuffering and doctrine*, ever patient and willing to be a faithful teacher of others.

15. *Demas hath forsaken me*. Once a companion of the apostle, he was now forsaking the Christian faith. Nothing else is known of him beyond the reference at the end of the Epistle to Philemon, already noted.

17. *Crescens*. No other mention is made of him in the New Testament.

Titus, one of Paul's most intimate friends and co-workers, the person to whom a letter bearing his name in the New Testament is addressed. He later became an important leader in the apostolic church as bishop of the island of Crete, where Paul's letter written in Rome is addressed to him.

18. *Luke*, the companion of Paul on his journeys and author of the Acts of the Apostles.

Mark accompanied Paul on his first missionary journey, but lost courage in the course of the hardships of their travel; after that Paul refused to take him upon further journeys. Later, however, Mark seems to have proved his worth as a Christian missionary; we note that he was with Paul when he wrote the letter to the Colossians, and was commended to them by the Apostle.

20. *Tychicus*, see note above on Ephesians VI.21.

21. *cloak*, probably a heavy winter mantle which Paul needed now that the cold weather was approaching and the discomforts of prison life were increased.

23. *parchments*, valuable writings, probably of sacred scripture prized by Paul from the early days of his missionary activities.

24. *Alexander*, a resident of Ephesus and an opponent of Paul, who elsewhere calls him a blasphemer.

32. *mouth of the lion*, very probably a reference to Nero, whose cruelty and caprice are notorious.

196.3. *Prisca and Aquilla*. See Acts XVIII.2, p. 138 and note thereon.

4. *Onesiphorus*, Paul's intimate friend, who ministered to the Apostle's need both in Ephesus and in Rome. See II Timothy I.16-18.

Trophimus, an Ephesian whom Paul brought with him from Asia on his visit to Jerusalem, and whom Paul was accused of having taken into the Temple at the time of the Apostle's arrest. See p. 142.

5-6. *Eubulus, Pudens, Linus and Claudia*, were members of the Christian church in Rome. A little later Linus became a bishop in the church at Rome.

200.18-19. *Pontus, Galatia, Cappadocia, Asia and Bithynia*. "These names include the whole of what we call Asia Minor, north and west of the Taurus Range."

19. *elect*, chosen people, as the Hebrews of old, to carry out the plan and purpose of God among mankind.

21. *sprinkling of the blood*, an Old Testament symbol of purification, the origin of which dates to the time of the giving of the Law on Mount Sinai.

202. *TO THE HEBREWS*. As a literary work the letter to the Hebrews is among the best of the New Testament. Its unmistakable unity of plan and purpose, its balanced sentence structure, its rhetorical periods, which again and again rise to the height of eloquence, and the exalted mood in which the author dwells upon his theme are rarely excelled anywhere in the literature of the Bible. The writer has chosen a task to which he devotes himself with great skill and utmost singleness of aim; he undertakes to present evidence of the superiority of Christianity over Judaism by showing that the Gospel of Christ gives men that complete satisfaction of their spiritual yearnings for which they seek in vain in a ceremonial and formal observance of the law. Jesus Christ is the supreme character and personage in human history; he is mankind's High Priest whose mission is to win an entrance for men into the higher, the heavenly life by opening the way for them into real and enduring fellowship with God. This life of Christlike fellowship with God, which is become the priceless privilege of all Christian believers, is the absolute and ultimate reality of which the law and its ritual are the shadow. The real life is therefore the Christian life, compared with which Judaism is not only inferior but a failure.

31. *Gedeon*, Gideon, the Old Testament character who saved Israel at the time of the Midianite oppression. See Judges VI-VIII.

Barak, an Old Testament hero of the period of the Judges who came "to the help of the Lord against the mighty" at the call of the Prophetess Deborah, and conquered the Canaanites in the valley of

Megiddo. See Judges IV-V; Century Readings in the Old Testament, pp. 72-78.

Samson, a Nazarite hero of the Hebrews who lived in the period of the Judges and who performed many wonderful feats at the expense of the Philistines when they were contending with the Hebrews for the supremacy of Palestine. See Judges XIII-XVI; Century Readings in the Old Testament, pp. 80-82.

203.1. *Jephthah*, or Jephthah, an Old Testament hero or "judge," who is known to readers of the Bible for the pledge made to the Lord in a battle against the Ammonites east of the Jordan River, as the result of which he sacrificed his daughter upon an altar. See Judges XI; Century Readings in the Old Testament, pp. 78-80.

David, the greatest and most popular of the kings of ancient Israel, who established a united monarchy which was maintained during his own reign and that of his son Solomon. He is familiarly known as the great poet-king who ruled Israel about the time when Homer sang the songs of the Iliad and the Odyssey.

Samuel, the last and greatest of the Judges under whom the monarchy in Israel was established.

2. *prophets*, the great religious leaders who preached righteousness and judgment to the Hebrews during the period of their national disintegration, and were the spiritual teachers and inspirers of the people during this critical time. The religion of the Old Testament reaches its highest moral grandeur in the teachings of these men. See note at the top of p. 379, Century Readings in the Old Testament.

205. *I JOHN*. As to the personality of John, to whom this Epistle and the Book of Revelation are ascribed, see the Introduction to the Fourth Gospel, p. 94.

209.32. *The Lamb*. "And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." (Revelation V.6.) The Greek diminutive used for "Lamb" is peculiar to this Book. Isaiah, however, had spoken of the Messiah "brought as a lamb to the slaughter," and in Acts VIII.32-36 this phrase is applied directly to Jesus.

210.2. *beasts*. Revised Version: living creatures, which is also the phrase used in Ezekiel I, from which it was derived. In Ezekiel X.7 the four living creatures are identified with Cherubim. The usage of Christian art has been to signify by these symbols the four evangelists.

9-10. *came out of great tribulation*. Revised Version: come out of the great tribulation. The allusion is probably to some specific and recent period of persecution.

27. *The Word*. See John I.1, p. 94 and note thereon.

211.10. *bottomless pit*. Revised Version, abyss, to be identified with the Jewish Sheol, the abode of the dead, rather than with Gehenna, which in Revelation is signified by the "lake of fire burning with brimstone."

17. *judgment*, authority to judge.

23. *a thousand years*. It is upon this passage that is based the expectation of the Millennium, which (according to some historians) caused great religious revivals and panics in 1000 A.D. and again in 1030.

28. *the second death*. See the last three lines of p. 212.

212.6. *Gog and Magog*. Ezekiel XXXVIII speaks of "Gog, the land of Magog," but the writer of Revelation seems to use the words as names of two different peoples. To the undergraduates of the University of Cambridge, in England, they are familiar as the names of neighboring hills, and to the citizens of London, as names of legendary giants whose statues now adorn the Guild Hall. There is a reference to them at the end of Charles Lamb's "Chapter on Ears."

12. *the beast*. There are frequent references in the Book to the "beast" which the writer saw "rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy." The sea in this passage is interpreted by modern scholars as the Mediterranean, and the ten horns as the ten emperors of Rome from Cæsar to Domitian. This passage and that at the end of Revelation XIII, giving the number of the beast as "six hundred, three score and six," have been the subject of endless discussion. Modern criticism transliterates the number into the name of the Emperor Nero, who "falsely charged with the guilt, and punished with most exquisite tortures, the persons called Christians. . . . They were covered with the hides of wild beasts and worried to death by dogs, or nailed upon crosses, or set on fire." (Tacitus.)

The false prophet. Revelation XIX:—"And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." The Century Bible suggests that the false prophet represents "the organized priesthood of the Cæsar-worship."

22. *the sea gave up the dead which were in it*. This is the title of a once famous picture by Sir Frederick Leighton.

23. *hell*. Revised Version: Hades. Here and in line 25 "Death and Hades are regarded as two demons, enemies of God." In I Corinthians XV (p. 166) Paul says "The last enemy that shall be destroyed is death."

213. *no more sea*. The ancients disliked and distrusted the sea.

16. *Alpha and Omega*, the first and the last letters of the Greek alphabet.

214.15-16. *twelve thousand furlongs*, one thousand five hundred miles. A city this height is almost beyond the human imagination, but, as Milligan remarks, there is in this passage an intentional "absence of all verisimilitude."

215. *the tree of life*. See Genesis III.22-24. (Century Readings in the Old Testament, p. 21.)

216. *the bride*, the Church of the believers still on the earth. Tennyson uses the same imagery in his poem "St. Agnes' Eve."

out of the book of life. Revised Version: from the tree of life.

with you all. Revised Version: with the saints. Some such benediction as this closes each of the Epistles; from this it has been concluded that the Book of Revelation was, like the Epistles, intended to be read to the churches.

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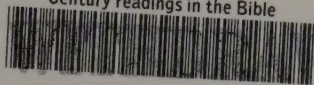
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